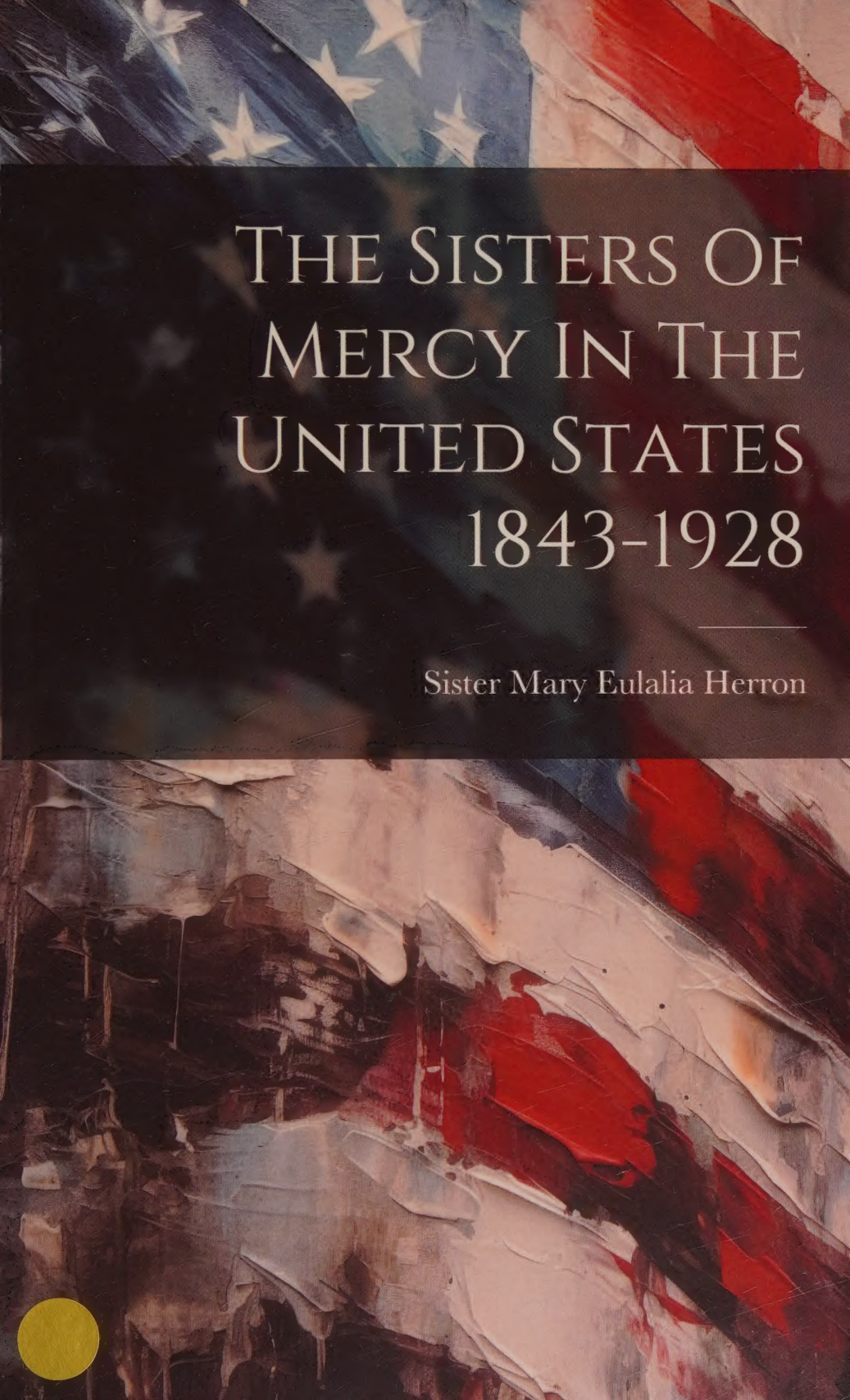

The Sisters Of Mercy In The United States 1843-1928

Sister Mary Eulalia Herron

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THE SISTERS OF MERCY IN THE UNITED STATES

1843-1928

BY

SISTER MARY EULALIA HERRON, PH.D.

COLLEGE MISERICORDIA, VILLA ST. TERESA, DALLAS, PENNSYLVANIA

With an Introduction by the

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VILLANOVA COLLEGE, VILLANOVA, PENNSYLVANIA

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SET UP BY BROWN BROTHERS LINOTYPERS
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REVERENTLY DEDICATED

TO THE MEMORY OF

MOTHER FRANCIS XAVIER WARDE

WHOSE TORCH REFLECTED LIGHT

ON OUR BELOVED FOUNDRESS

MOTHER CATHERINE MCAULEY

NOTE OF ACKNOWLEDGMENT

At the end of what has been a long and engrossing, but not uncongenial undertaking, the author wishes to acknowledge her indebtedness to the Rev. Francis E. Tourscher, O.S.A., D.D., Librarian, Villanova College, Villanova, Pennsylvania, for his unfailing kindness and valuable assistance in the work of research; to the various communities of Sisters of Mercy in the United States, who facilitated the work by their sympathetic coöperation in supplying convent records; and to the members of the American Catholic Historical Society, Philadelphia, Pennsylvania, for permission to publish the work in book form.

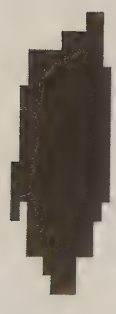
FOREWORD

IN the making of this book the writer has attempted to give to those interested in the activities of religious congregations and in social welfare propaganda, a reference book in which facts can be found to show how religious communities have been and are an integral part in the advancement of civilization. Especially will this particular record be convenient at a time when the Sisters of Mercy are rounding out one hundred years of benevolent endeavors.

The history of any religious congregation pursuing the active life is a narrative whose situations cannot be isolated from the social, the moral, and the intellectual progress of the communities in which they live; so the history of the Sisters of Mercy in the United States is a record of practical service to their fellow men: in the hospital, in the orphanage, in the home for the aged and the infirm, in the school, and in the college—it is a simple story of God's love in the hearts of those women whose only gift to the world is their service to humanity.

THE AUTHOR.

August 15, 1928,
Feast of the Assumption of the Blessed Virgin Mary,
College Misericordia, Villa St. Teresa, Dallas, Pennsylvania.



INTRODUCTION

A FULL century has passed since the first Sisters of Mercy began their work in 1827, in the Baggott Street house in Dublin. The century has seen many changes in the world of industry and of social life. Material comforts and legitimate recreations are now within easy reach of the wage-earning and working classes, which were not thought of in the first quarter, or even during the first three quarters of the nineteenth century.

Wealth and opportunities for ease, as the superficial observer sees them, have taken away, perhaps, something of the old esteem for the life and the virtues of religion. But change of environment has not changed the real wants of individual, social, and family life. The massing of population in great centers of industrial life has brought new problems to be solved by leaders in human welfare and in religion. The demands of education, schools, hospitals, and the care of the unfortunate physical and social wrecks of humanity, are a constant call for the generous service of Christian charity and mercy. There is an answer to this call in divine vocations to follow the Counsels of Christ, to devote the energies of life to religion, to the service of God, and to the needs of men. The call is still Christ's invitation to unselfish Apostolic work, to the service of brother men, a service which is sacred because it values human life by the standard of God.

For more than eighty-five years the Sisters of Mercy have given this service to religion and to humanity in the United States. The work of the sisters is the best witness to its worth. It was a spirit of generous service that sent the sisters to the front in the Crimean War in 1854, to the

missions of Australia and New Zealand in 1845. The same will to serve the cause of Christ and of humanity is found in their coming to the United States. Courage, devotion, and the gift of Christian fortitude were needed to endure the hardships of pioneer days in Pittsburgh, in Chicago, in Little Rock, and in San Francisco.

Unselfishness is the key to the life and the work of our Catholic sisterhoods. Teaching, nursing, and the care of those who are spiritually poor leave little room for notice and the advertising of self. There is a real need for a source-book of facts and information about the work that has been done by our sisterhoods in recent times. It was the thought of such a handbook to the activities of the present and the past that first suggested this work—an index to the work of the Sisters of Mercy in the United States, at the same time fulfilling the academic requirements of the State for a thesis in the school work of the sisters.

F. E. T.

Villanova, Sept. 8, 1928.

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THE SISTERS OF MERCY IN THE UNITED STATES

1843-1928

THE SISTERS OF MERCY IN THE UNITED STATES
1843-1928

CHAPTER I

IN THE DIOCESE OF PITTSBURGH

Who shall find a valiant woman? far and from the uttermost coasts is the price of her.—Prov. xxxi. 10.

THE first community of the Sisters of Mercy in United States arrived in Pittsburgh from Carlow, Ireland, December 21, 1843. Seven sisters of the institute, organized by the venerable Catherine McAuley in Baggott Street, Dublin, in 1827, and inaugurated as the Congregation of Sisters of Mercy, December 12, 1831, came in response to the earnest, personal appeal of Rt. Rev. Michael O'Connor to share the burden of apostolic mercy and charity in the new diocese. The bishop was the sisters' traveling companion on the voyage, probably a sailing vessel, to New York, thence by stage over land, by way of Philadelphia, to their new home. The first colony comprised: Sister M. Josephine Cullen, Sister M. Elizabeth Strange, Sister M. Aloysius Strange, Sister M. Philomena Reid, Sister M. Veronica Darby, Sister Margaret O'Brien, a postulant, and Mother Francis Xavier Warde, a woman of high romance and spiritual adventure, the leader of this hazardous undertaking.

The sisters spent the first night at St. Paul's Orphanage, the guests of the Sisters of Charity. On the following day, December 22, they took possession of the convent home, a four-story brick building on Penn Street, now Penn Avenue, previously prepared for their accommodation.

The first activity of the institute was the opening of a Sunday School in the Cathedral Church, St. Paul. Five hundred children were enrolled for instruction in Christian Doctrine. Their next step was the visitation of the sick and the poor of the parish and of the neighboring towns. During the following summer, 1844, the basement of the convent was fitted up for school purposes, and in September the sisters opened their first school in the United States. Thus was riveted, in the great Republic of the West, a new link in that momentous chain forged in Baggott Street, Dublin, which now encircles all English-speaking nations, uniting them in one vast chaplet of mercy.

Pittsburgh in 1843, like every other industrial center in the United States, needed the spiritual work of religious communities devoted to mercy, charity, and education. The diocese, formed in 1843 from the See of Philadelphia, comprised what was commonly called "The Western District of Pennsylvania." The Catholic population of the city numbered about twenty thousand souls. There were only two churches, St. Patrick and St. Paul, and the congregation of German Catholics under the care of the Redemptorists, later, the parish of St. Philomena. St. Paul's had a free school, also an orphanage, both in charge of the Sisters of Charity, a foundation from Emmitsburg, Maryland. There had been an academy and boarding school for girls at Mt. Alvernia, near Pittsburgh, directed by a congregation of Poor Clares, as early as 1830. This had been closed and the community disbanded in 1839.[1]

Ten days after the arrival of the new colony, January 1, 1844, the sisters, according to their custom, renewed their vows, and, at the bishop's request, the ritual was a public ceremony. This renewal encouraged them to face the difficulties and work which Providence brought to them in the land of their adoption, the home of their choice and future activities. Present in the convent chapel at this

[1] See Bishop Kenrick's *Diary and Visitation Records*, p. 64 *et seq.*

ceremony was one destined to take a prominent part in the community during her short life in the sisterhood: Elizabeth Jane Tiernan, the American postulant to the Sisters of Mercy, one month later, February 2, 1844, began her novitiate in Pittsburgh. Miss Bessie McCaffrey from Cleveland, Ohio, entered on October 22 of the same year, and Miss Elizabeth Wynne, daughter of Major Wynne of Pittsburgh, joined the ranks of the sisterhood on the feast of All Souls, November 2, 1844. Several lay sisters entered the novitiate during the same year.

On February 22, 1844, the first ceremony of religious reception took place in the sisters' chapel. Miss Margaret O'Brien, a postulant who came with the first band from Ireland, received the habit of religion and the name Sister M. Agatha; Bishop O'Connor officiated. Later, 1846, Sister M. Agatha was sent to Chicago as superior to direct the work of the sisterhood in a new foundation.

The first public ceremony of religious reception and profession took place, April 11, 1844, in St. Paul's Cathedral by request of Bishop O'Connor. The usual place for holding these religious ceremonies was the convent chapel. Sister M. Aloysius Strange, who came here from Ireland as a novice, and who was the first Sister of Mercy to be professed in America, made her final vows; Miss Elizabeth Tiernan received the habit of religion and the name Sister M. Xavier. In order to have a joint ceremony, the bishop had anticipated the regular time of reception by four months, while the profession of Sister Aloysius Strange was four months deferred.

St. Paul's Parish School, the first school of the Sisters of Mercy in the United States, was opened in the basement of the convent, September, 1844. The basement was not adapted for school purposes but was made available by the ingenuity and energy of the sisters.

In the life of Mother Xavier Warde the horarium of this school and the class work of the day are given. Classes

began at nine o'clock. At twelve o'clock there was an intermission of two hours to enable the children to go home for dinner. At two o'clock classes were resumed and continued until four o'clock. Arithmetic was taught for one hour each day. Reading, writing, spelling, and English grammar made up the remainder of the day's program. History and geography, English, and bookkeeping were taught on alternate days.[8]

In 1844 the sisters secured the title to one hundred and fifty acres of land, the Kuhn farm, in Westmoreland County, near Youngstown, now Latrobe. This land, the gift of Bishop O'Connor, was given to establish a Catholic school under the supervision of a religious community. The work of boarding schools was perhaps not a part of the express design of Mother McAuley, the revered foundress, who met conditions peculiar to the people, and to the poorer classes of Ireland as they existed in 1825 to 1850. However, guided by the counsel of Bishop O'Connor, the sisters realized that the needs of the diocese demanded a departure from the letter of the Constitution in minor points of observance and work not foreign to the spirit of the Rule.[9]

In April, 1845, Mother Warde and Mother Josephine

[8] Life of *Reverend Mother M. Xavier Warde,* by the Sisters of Mercy, Mount St. Mary's, Manchester, N. H., pp. 109, 110.

[9] Some of the boarding schools for girls in the eastern section of the country at this time were: The Academy of the Visitation, Georgetown, opened by "The Pious Ladies" in 1805; a school in Baltimore, Park and Centre streets, opened by the Sisters of the Visitation in 1838; St. Joseph's, Emmitsburg, mother house of the Sisters of Charity, Mother Seton's foundation, 1809; St. Peter's Boarding School, Wilmington, Del., and an academy at Frederick, Md., both under the care of the Sisters of Charity. The Boarding School at McSherrystown, Pa., had been in charge of the Sisters of Charity from 1834 to 1840. The Ladies of the Sacred Heart took this school in 1842, and remained, apparently, until 1852 or 1853. The Sisters of St. Joseph have had the care of this school now since 1854. The school of the Ursulines, opened at Mt. St. Benedict's, Charlestown, near Boston, in 1826, had been destroyed by a mob crazed momentarily by anti-Catholic traditions and hate, August 11, 1834. The Ladies of the Sacred Heart had just opened their school in Houston Street, New York, later removed to Ravenswood, L. I. At Binghamton, N. Y., was the school of Mrs. Edward White (sister of Gerald Griffin) and her daughters from 1836 to 1852. Loc. cit., p. 64 *et seq.*

Cullen, accompanied by Bishop O'Connor, went to view the property at Youngstown, for the purpose of completing the arrangements for the future boarding school, St. Xavier's. During the month of May, the sisters were established in the priest's house at St. Vincent's, Father Stillinger having given his own house for the sisters' use until their convent should be ready for them. Mother Josephine Cullen was appointed superior. The building was a two-story structure containing twelve rooms; later, a kitchen, a dining-room, and two classrooms were added. Here the sisters remained until 1847 when St. Xavier's, the new building, was opened. Among the first pupils enrolled at St. Xavier's were Ellen Shoemaker, Anna Elena Ihmsen, Susan Myers, Anna McCaffrey, Alice Mulvaney, Catherine McGirr, and Sarah Blakely, daughters of leading families of Western Pennsylvania. In the meantime a free school was opened in the sacristy of St. Vincent's Church, to offer opportunities of education and religious instruction to the children of the parish. This was the beginning, so far as we know, of the first parish school in the diocese outside of the city of Pittsburgh. The beginnings of the sisters' work in the academy are given in a news note in the *Catholic Herald* of August 1, 1845.

"Taking the Veil"—Correspondence of
the *Pittsburgh Catholic*

Youngstown, July, 1845.
Mr. Editor:

Your readers are, I presume, already aware that the Sisters of Mercy have established a branch of their order at Youngstown, Westmoreland County.

Mr. Henry Kuhn, one of the old Catholic settlers, has given them 150 acres of excellent land, on which they are erecting extensive and suitable buildings, so that this is likely to become the central establishment of the Order.

The account then describes the "Solemn reception" of three sisters in St. Vincent's Church, July 26, 1845. Rev. J. A. Stillinger cele-

brated the Mass. The Bishop (O'Connor) spoke. The church was crowded. The names of the new sisters are Sister M. Vincent (Miss M. A. McGirr), Sister M. Gertrude (Miss Katherine Maguire), and Sister M. Bridget Tobin.

In the *Catholic Directory* of 1847, we have a survey of the advantages offered in education, music, and needlework in the new academy:

> The course of studies embraces: History, Philosophy, Music, Drawing, Plain and Ornamental Needlework, French, Italian, etc. The institution offers peculiar advantages to young ladies wishing to acquire a solid and refined education. It is situated about two miles from Youngstown in one of the most healthy sections of Western Pennsylvania, sufficiently elevated to command from every point an extensive view of the delightful country which surrounds it. While every attention will be paid to the comfort of the pupils, special care will be taken to nourish in their minds those principles of virtue and religion which alone can make education profitable.

A comparison of the cost of academic education of over sixty years ago as recorded in the *Catholic Directory,* with that of the present time is of interest:

> Tuition, including Bed and Bedding, Washing, Mending, etc. (paid half-years in advance), $100.00; Music, and the use of the Piano, per quarter, $8.00; Vocal Music, $5.00; Painting and Drawing, $5.00; French, $5.00; Italian, $5.00.

The *Directory* gives notice also of a "select school for young ladies" at Penn Street, Pittsburgh, with sixty pupils in attendance; and "a day school at the Asylum, Coal Lane," with two hundred pupils enrolled.

The Kuhn farm had been uncultivated for many years, consequently, farm implements and household articles were needed. The purchase of these and the cost of their transportation from Pittsburgh made a serious drain on the sisters' financial resources. A small building designed to accommodate not more than forty pupils was erected as the

first St. Xaxier's Academy, about two miles from St. Vincent's Church.

New demands for teachers were the natural consequence of opening the academy at St. Vincent's. The sisters saw that if their work was to continue, their growth must be in proportion with the needs of the community at large. With this fact in view, Mother Warde, accompanied by Sister Mary Xavier, returned to Ireland, August, 1845, for recruits for the work in America. In December of the same year, 1845, they returned, bringing back with them three professed sisters: Sister M. Gertrude Blake (Superior of Birr), Sister M. Anastasia McGawley (Mother Assistant in Cork), Sister M. Augusta Goold, and two aspirants to the Mercy sisterhood. This reënforcement enabled the sisters to meet other demands for their services. The Orphan Asylum, St. Paul, and the day school on Coal Lane were placed in charge of the Sisters of Mercy in March, 1846.[4]

The asylum, supported by the people of the parish, had on register thirty orphan girls; the records of the day school show an enrollment of two hundred pupils.

At the request of Bishop Quarter, and with the consent of Bishop O'Connor, a foundation from Pittsburgh was established in Chicago in 1846. Six sisters were sent with Mother M. Agatha O'Brien, as superior. Mother Warde accompanied them and remained several months until the community was settled in their new home. Supplying a foundation for Chicago naturally thinned the ranks of the Pittsburgh community; consequently, it was found necessary to close the academy on Penn Street, in order to supply teachers for the Cathedral School. However, to provide for the future development and to furnish accommodations

[4] These institutions had both been in charge of the Sisters of Charity since 1838. In July, 1845, the Sisters of Charity were withdrawn. Some pious ladies then took charge of the orphan girls until March, 1846. The boys were placed temporarily under the care of the Presentation Brothers. The day school was closed and remained closed until reopened by the Sisters of Mercy.

for new members, the sisters in Pittsburgh, Penn Street, moved into more spacious quarters, also on Penn Street. This new residence, formerly known as "Concert Hall," was later called "Liberty Hall." Here on January 1, 1847, Mother Warde, with the sanction of Bishop O'Connor, transformed the ballroom of "Concert Hall" into a hospital. This was the beginning of Mercy Hospital, the first hospital of the Sisters of Mercy in the United States. The prevalence of what was then known as "ship fever," and the need of caring for the health of the men employed on river boats engaged in trade on the Ohio River, induced the sisters to turn the ballroom of "Concert Hall" into an emergency hospital, then to establish Mercy Hospital as a permanent institute of relief and charity.

During the year 1848-49, four hundred and four patients were treated at Mercy Hospital. The work of the hospital and the charges made, as described in the *Catholic Directory* of 1851, are worthy of notice:

> As many patients as the means of the Institute permit are received free.
>
> Pay patients in general ward are charged $3.00 a week. Those who occupy private rooms pay $5.00 a week.
>
> Ample accommodations for about eighty patients.

The sisters remained in "Concert Hall" until 1848, when, on account of its unsanitary condition, Dr. Addison, one of the hospital staff, deemed it imperative that the sisters should vacate the house which had been used as an emergency hospital. The bishop (O'Connor) gave them his own residence near the Cathedral, while he and his attendant priests received hospitality from the members of the congregation. The sisters remained in the bishop's residence until December, 1850, when they took possession of the recently completed convent, Coal Lane, later St. Mary's Convent of Mercy, Webster Avenue. This was the mother house and headquarters of the Sisters of Mercy of the

Diocese of Pittsburgh until 1855 when the mother house was transferred to St. Xavier's, Latrobe, Westmoreland County. The parish school of St. Paul was, during these years, conducted in St. Mary's Convent. The orphans also had a home in rooms set apart for the purpose in the rear of the same building.

The charter which incorporates the Sisters of Mercy in the State of Pennsylvania in 1848 is a document worthy of study. The fact that the laws of Pennsylvania recognize as "a body politic and corporate" an association of "religious women living in community devoted to charitable works" and whose aim is "the relief and support of the sick, destitute and dependent persons, the maintenance of orphans, and the care and education of youth," is a precedent in law and history from which modern legislators, politicians, and sociological theorizers could learn practical lessons and the solution of problems of our own times. We shall quote the charter in part:

An Act—to incorporate the Sisters of Mercy of the county of Allegheny.

Section 1—Be it enacted—That Frances Theresa Ward, Hester Strange, Frances Brown, Mary Fennessy; Elizabeth Goold, Mary Gillespie, Mary McCreedy, Maryanne Fisher, Elizabeth Blake, Elizabeth McCaffrey, Mary McCaffrey, Elizabeth Wynne, Ellen Cullen, and their associates, members of the society known as the Sisters of Mercy, being a society of religious women living in community and devoted to charitable works, be and they are hereby constituted a body politic and corporate, by the name, style and title of *The Sisters of Mercy of the County of Allegheny,* etc.

Section 2—The essential objects of the said corporation shall be the relief and support of sick, destitute and dependent persons, the maintenance of orphans and the care and education of youth; and the houses and grounds of said society occupied for these purposes, and the income used for this support shall be exempt from taxation. (Laws of Pennsylvania—1848, April 8, pp. 397-398.)

In 1848, at the invitation of Rev. Hugh Gallagher, the

sisters opened a new school at Loretto, a place of interest in the early Catholic history of Pennsylvania, the center of missionary labors and the life work of Gallitzin, the "Prince Priest" of Pennsylvania. The community comprised four sisters: Sister M. Augusta Goold, Sister M. Rose Hostetter, Sister M. Lucy McGivern, and Sister M. Catherine Wynne, superior. This foundation marks the beginning of the present academy, St. Aloysius, Loretto, Pennsylvania, and later, 1875, the independent mother house at Cresson. The poverty of the Holy Family was reflected in the privations of the sisters' early experiences at Loretto. The sisters were often left without food and fuel, not because of the neglect of the people, but because of the hardships of pioneer days. In 1853 the sisters removed to a more spacious building, which was given the name of St. Aloysius' Convent and Academy. Two additions to the convent were made later, one in 1866, the other in 1868. On account of the distance from the mother house in Pittsburgh, St. Aloysius' was made an independent community in 1875.

In 1851 Bishop O'Reilly of the Diocese of Hartford applied to Bishop O'Connor in Pittsburgh for a colony of Sisters of Mercy to take charge of his school in Providence, Rhode Island. Mother Francis Warde was appointed to direct the work. Her companions were: Sister M. Camillus O'Neill, Sister M. Paula Lombard, and Sister M. Johanna Fogerty. This was the first foundation of the Sisters of Mercy in New England.

In the same year, 1851, two sisters were sent from St. Mary's, Webster Avenue, to open a school for the girls of St. Peter's Parish, Anderson Street, Allegheny. School was held in the basement of the church, and had an enrollment of one hundred pupils. For one year the sisters from the Webster Avenue convent walked to and from this school every day, a distance of about two miles. In 1852 after the opening of St. Ann's School, Washington and Lockhart streets, Allegheny, the sisters teaching at St. Peter's made

their home at St. Ann's. Schools were opened in Wiley Street, Chatham Street, Pittsburgh, and in St. John's, Birmingham. In Birmingham, South Side, there was also an orphanage for boys in the care of the sisters. During the same year, 1852, a House of Industry was opened at St. Ann's for homeless girls and immigrants who were taught housework, sewing, and fancy needlework.

A notice of this institution in the *Catholic Directory* of 1856 describes its work and aim:

> A new building has been erected for this purpose in a handsome part of Allegheny City. Single females are received in it who are desirous of living under the protection of the sisters, though able to support themselves by their own labor, and also to afford young women of good character a shelter, and train them in various branches of industry.

In 1852 at the request of Dr. May, Washington, D. C., and the approval, we presume, of the Archbishop of Baltimore, Francis Patrick Kenrick, five sisters left Pittsburgh to take charge of a hospital in Washington, D. C. This institution was formerly under the care of the Sisters of Charity; at their withdrawal, the hospital was placed under the management of seculars, with unsatisfactory results. The new community comprised: Sister M. de Sales Brown, Sister M. Angela McGreary, Sister M. Stephana Ward, Sister M. Collette O'Connor, and Sister M. Isidore Fisher, superior. This was the beginning of the work of the Sisters of Mercy in the Diocese of Baltimore.

At a meeting of the Board of Directors of the "Washington Infirmary," the title by which the Washington Hospital was known, held on May 4, 1857, the following resolutions were unanimously adopted:

> Resolved by the Board of Directors that we entertain the highest appreciation of the services of the Sisters of Mercy in the Infirmary, and hereby express to them our entire confidence in their fidelity and attention to every duty during the past year, with our thanks

for their interest, more than official, always manifested by them, for the welfare of the patients and property of the institution.

Resolved that the Curator be requested to communicate the above resolution to the sister superior.

ALBERT THOS. FRED'K MAY,
Curator Wash. Infirmary.

Later, 1854, an invitation came requesting the sisters to take charge of St. Peter's parish school in Baltimore. Five sisters were sent to open this new foundation: Sister M. Neri Bowen, Sister M. Colette O'Connor, Sister M. Ann Rigney, and Mother M. Catherine Wynne, superior. This now became the mother house of the Sisters of Mercy in the metropolitan See of Baltimore.

A school in Hollidaysburg in charge of Mother Elizabeth Strange, then Mother Assistant of the community, was opened in May, 1853. Her coworkers were Sister M. Baptista Hearne, Sister M. Regina Brown, and Sister M. Marcella McKeown. This school, St. Mary's, opened with an attendance of fifty pupils. The convent, formerly a hotel, was a two-story brick structure containing nine rooms with a basement and attic. They remained here two years. The distance of school and convent from the church made its location undesirable; in consequence, a small brick house was purchased in 1855. During the early days at Hollidaysburg, the sisters suffered much from poor accommodations, extreme cold, and an insufficiency of food.

Meantime, the new academy in Westmoreland County, the Kuhn foundation, at Latrobe, two miles from St. Vincent's, was completed, blessed, and placed under the patronage of St. Francis Xavier, June, 1846. School opened in September. In 1852, the number of pupils on record is over seventy. It was now necessary to enlarge the building by an addition, forty by eighty feet, thus affording new rooms for kitchen, refectory, dormitories, and a large chapel.

A tract of land of over one hundred and eighteen acres,

known as the "Boyd farm" adjoining St. Xavier's School property, was purchased by Bishop O'Connor in 1855. The purpose was to remove there to St. Michael's Seminary. This plan was later abandoned, and the sisters bought the property in August, 1853, for thirty-five hundred dollars.

The mother house and novitiate were transferred from Pittsburgh to St. Xavier's, Latrobe, in 1855, and remained here until 1875 when St. Xavier's was cut off from the Diocese of Pittsburgh and became the mother house in the new Diocese of Allegheny. In the fall of 1862, a request came to the mother house for sisters to take charge of the Stanton Hospital, Washington, D. C. Some time between November 26 and December 8, this hospital was ready for occupancy, and eight sisters were placed in charge of the first detachment of one hundred and thirty sick and wounded soldiers from the front. The sisters, eight in number, reënforced at different times by new recruits, cared for the disabled men from both the North and the South, who were sent to Stanton Hospital from the fighting line. They remained in charge of this hospital till the close of the war.

On one occasion when Secretary Stanton refused to increase the month's allotment of rations, the matter was brought to the notice of the President who wrote a personal letter authorizing the sisters to solicit aid. The letter [5] reads:

To all whom it may concern:

On application of the Sisters of Mercy in charge of the Military Hospital in Washington, furnish such provisions as they desire to purchase and charge the same to the War Department.

ABRAHAM LINCOLN.

In 1863 the sisters in Pittsburgh gave their services to the West Penn Hospital which was turned into a military hospital by the government. It was used principally for convalescent soldiers who were transported from hospitals

[5] This letter quoted in the Annals is not dated, but there is no reason to doubt its genuineness.

near the scene of battle. The sisters remained at the West Penn Hospital until the war was over and all the patients were either discharged or removed to other hospitals.

The following are the names of some of the Sisters of Mercy of Mount St. Mary's Convent, Mount Mercy, Pittsburgh, Pennsylvania, who served at Stanton Hospital in Washington, and also at West Pennsylvania Hospital, Pittsburgh, during the war:

Stanton Hospital

Sister M. Borgia Dougherty, superior, Sister M. Vincent Delaney, Sister M. Flavia Byrne, Mother M. Regina Cosgrave, Sister M. Celestine Rafferty, Sister M. Nolasco Kratzer, Sister M. Basil Maginn, Sister M. Gonzaga Myers, Sister M. Stephana Ward, Sister M. Odelia Dusch, Sister M. Helen Devlin, Sister M. Remigius McQuade, Sister M. Julia Ford, Sister M. Ursula Ford, Sister M. Colette Kuhn, Sister M. Isadore Fisher, Sister M. Apollonia Leahy, Sister M. Augustine Schuck, and Sister M. Basil Maguire.

West Pennsylvania Hospital

Mother M. Sebastian Gillespie, Sister M. Bernard Maher, Sister M. Berchmans Hostetter, Sister M. Rose Hostetter, Sister M. Benedicta Duffy, Sister M. De Pazzi Russell, Sister M. De Ricci Tierny, Sister M. Leo Driscoll, and Sister M. Madeline O'Donnell.[8]

Among the many pathetic experiences of the sisters in Stanton Hospital, one was revived later in the night school conducted by the sisters twelve years after the war, and is worthy of record. This was the experience of Mother Regina Cosgrave as she used to tell it, and as later it became the theme of the little story, "Wooden Will," by "Mercedes," Sister M. Antonia Gallagher. The story describes

[8] Sister M. Madeline O'Donnell was the only surviving Sister of Mercy, of the Civil War nurses, present at the time of the unveiling of the monument in Washington, D. C., on September 20, 1924.

the scene in Stanton Hospital where a wounded soldier lies dying. He repeated the prayers which he learned in his childhood and pressed the sister's crucifix to his lips. Then came from the dying man's lips, "Get me . . . some one . . . from Pittsburgh." When the sister assured him that she was from Pittsburgh, he inquired, evidently recognizing the habit, whether she was from the convent at the Cathedral. The sister asked the dying man whether she could take a message for him to Pittsburgh. He told her of his wife, just past eighteen, in the Cathedral parish, and of a little baby boy, whom he had never seen. "Mary writes me," he said, "that the baby has two little fingers on the left hand . . . tell her no cutting up of that boy . . . no matter what they say." The dying man paused: "Lord help . . ." he gasped as the gray pallor of death spread over his face. They were his last words. The message remained incomplete. Amidst the pressure of other cares the details in Pittsburgh were not followed up. The baby with "two little fingers" on the left hand was not identified.

Twelve years later, the same sister was working in the night school in Pittsburgh when one evening there was a sudden commotion as of a struggle at the door and two lads entered bringing between them another boy of about twelve years who resisted vigorously, and finally broke away from his captors. The sister inquired the cause of the commotion. She was informed by the boys that it was "Wooden Will." "But who is 'Wooden Will' and why will he not come in?" asked sister. "Sister, he wants to, but he's scared. He says you 'uns is like heaven in here, and he ain't fit, and he hangs around the door every night and we pulled him in to-night to give him a show." The sister inquired for the boy's mother. "He ain't got one," was the reply. "Then his father or his friend," asked the sister. "Father's dead too. 'Wooden Will' ain't got nobody but hisself." "This will never do, we must have poor 'Wooden Will' here at school."

The sister promised a medal of our Blessed Mother to the boy who would bring "Wooden Will" to school without hurting him. At the close of the session, two of the boys made a straight line for the door, eager to earn the promised medal. They soon returned carrying their little captive with them, one boy holding the struggling arms, the other, the kicking bare feet. They placed "Wooden Will" on the floor before the sister and awaited their reward. The sister gave each boy a medal, then turned to the little waif who stood before her. She found on inquiry that "Wooden Will" could say the "Hail Mary" which evidently he had learned from his mother before her death. She discovered also that the name "Wooden Will" was acquired from the fact of his sleeping in wood piles and lumber yards. When the sister asked the little lad to bless himself, he raised his left hand to his forehead; then she noticed for the first time the deformed member, a second little finger on the left hand.

Like a flash the memory of the dying soldier in Stanton Hospital returned, and his description of his baby boy whom he had never seen. Later the boy was fully identified. The confidence of the dying soldier was finally rewarded when the sisters furnished shelter and a home for the little waif and provided for his future, giving him the advantages of school and religious training.

In the West Penn Hospital in Pittsburgh, which the government turned into a military hospital in 1863, a chapel was fitted up for the use of the sisters and Catholic soldiers. The sisters continued the care of wounded and convalescent soldiers in this hospital until the close of the war, in 1865.

Right in the midst of "hard times," which followed the end of the war, 1865, the sisters were tried by a serious financial loss. In 1868, February first, fire broke out at St. Xavier's, Latrobe, and in a short time, the convent and academy were in ruins, only the walls were left to tell of the sacrifices of years. Some of the boarders were accom-

modated temporarily at the guest house, while others were sheltered by the good people of the neighboring village. The parlor in the priest's house became a temporary chapel for the sisters. Despite the fact that the insurance was inadequate to meet the then standing debt, the work of rebuilding was begun at once. The structure rose more beautiful than before. April first saw the work far advanced, and on September first the new academy was in readiness for the scholastic year. The convent section, however, was not finished until 1874. In order to secure living quarters for the sisters at the academy, some of the boarders were transferred to St. Aloysius' Academy, Loretto.

On September 24, 1870, at the request of Bishop Mullen, seven sisters opened a new foundation and established a mother house for the Diocese of Erie in Titusville, Pennsylvania. The Parish School of St. Titus was their first charge. It opened with an enrollment of four hundred pupils. Five years later, 1875, the sisters were invited by Rt. Rev. Bishop O'Hara of Scranton, to open a school in St. Mary's Parish, Wilkes-Barre, Pennsylvania.

A new plan, at variance with the customs of the Mercy Sisterhood, was proposed by Bishop Domenec in 1874, for the government of the Sisters of Mercy in the Diocese of Pittsburgh. The plan of the bishop was to divide the sisterhood in the diocese into five separate mother houses, each with its own independent superior. The bishop was to retain control over all the local communities with authority to remove and change individual sisters, and to determine the personnel of each convent. This is out of harmony with the spirit of corporate unity in any sisterhood. It is not contemplated in the rule drawn up by Mother McAuley, and approved by the Holy See, in 1841. The sisters, therefore, appealed to the Holy See, protesting the new plan of government. The answer from Rome, which came in 1875, decided that the sisters were to remain as they had been,

governed from one central mother house in the diocese until the diocese should be divided. In January, 1876, this division of the diocese was finally made, following the request of Bishop Domenec. Allegheny, north of the river, and the counties to the north and east were erected into a separate diocese. This division of the Diocese of Pittsburgh cut off the sisters at St. Xavier's, Westmoreland County, and the academy at Loretto, Cambria County, from the mother house and novitiate in Pittsburgh. The sisters were given their choice to remain in the diocese in which they had labored previously, or to pass to the other. A sufficient number of sisters chose to remain at St. Xavier's, Latrobe, and at St. Aloysius', Loretto, now both in the new Diocese of Allegheny, to continue the work of the sisters in these old and loved foundations.

The separation, however, was a severe trial, both by reason of added financial burdens to the divided community, and by reason of the severance of individuals in the sisterhood long trained to bear the burdens of work, and to share the interests of religion together. It was especially painful for the sisters who remained in Pittsburgh to be cut off from old St. Xavier's, where many of the sisters had made their novitiate, where they were accustomed to make the annual retreat, where they were favored occasionally by a few days of rest during the summer, and where they looked forward to ending their last days of service in peace. A new mother house was established in the Diocese of Allegheny, St. Xavier's, Westmoreland County. This separation, however, was of short duration. In July, 1877, Bishop Domenec resigned the newly formed see and returned to Spain. The Diocese of Allegheny now came under the administration of the Bishop of Pittsburgh, John Tuigg; but in July, 1889, Allegheny as a distinct diocese was totally suppressed. This suppression brought reunion to the separate communities of the sisterhood and was wel-

comed by the sisters as a financial relief and a desired boon in the spiritual life.

The *Catholic Directory* of 1864 records the following institutions in charge of the Sisters of Mercy in the Diocese of Pittsburgh:

St. Mary's Academy, Webster Street, pupils, 80; St. Xavier's Academy near Latrobe; St. Aloysius' Academy, Loretto; St. Paul's R. C. Orphan Asylum for small boys, near Birmingham, orphans, 40; St. Paul's Orphan Asylum for girls, Pittsburgh, orphans, 70; Mercy Hospital and House of Industry. Day schools recorded are: St. Mary's Parochial School, Webster Street, pupils, 520; St. Patrick's, Liberty Street, pupils, 300; St. John's, Birmingham, pupils, 80; St. Peter's, Allegheny, pupils, 220; St. Mary's (German), Allegheny, pupils, 300; St. Mary's, Hollidaysburg, pupils, 300; St. Mary's, Loretto, pupils, 50. Total (including orphans) 1960.

These numbers show results of twenty years of work in the diocese. With these are to be counted new foundations in Chicago, Hartford, Baltimore, Buffalo, difficulties of four years of war, and the war services of the sisters. Fifteen years later, 1875, there were one hundred and seventy-five sisters in the diocese and five thousand children enrolled in their schools.

A foundation was sent from Pittsburgh to Buffalo in 1861 to open schools in the parishes of St. Bridget and Holy Name. This was the second community of Sisters of Mercy to settle in Buffalo, the first came from Rochester in 1857. St. Bridget's School in Pittsburgh was opened with an enrollment of one hundred and fifty pupils in 1866. Two years later, at Latrobe, a parish school was opened. During the seventies the following schools were established: St. Malachy's, Pittsburgh; St. Thomas', Braddock; St. Mary's, Point Marion; St. Agnes', Soho; St. Andrew's, Manchester (now N. W. Pittsburgh). The schools were attended by sisters living at St. Mary's, Webster Avenue,

or St. Anne's, Allegheny. The first three were later relinquished.

On May 6, 1889, Miss Katharine Drexel, daughter of Francis Drexel of Philadelphia, entered the novitiate at St. Mary's, preparatory to founding the Sisters of the Blessed Sacrament, a congregation devoted exclusively to the care and education of the Indian and the Negro. Sister M. Katharine received the white veil on November 7, 1889, and made her first vows February 12, 1891. She left Pittsburgh, May 12 of this year, and with a band of sisters founded a temporary novitiate at St. Michael, Torresdale, Pennsylvania. Mother Katharine made her final vows at St. Elizabeth's Convent, Cornwells, January 9, 1895.[7]

During the period between 1890-94, eight new schools were opened: St. Matthew's Parochial School, Tyrone, 1890; in 1891, St. Paul's, Butler; Immaculate Conception, Connellsville; St. Aloysius', Dunbar; and St. Mary's, Homestead. During the same year, 1891, schools were established in St. Peter's parish, Allegheny City, and in St. Colman parish, Turtle Creek.

In January, 1894, the Sisters of Mercy purchased a property on Fifth Avenue, formerly owned by the Ursuline Sisters. This is now the mother house, novitiate, and academy of Our Lady of Mercy. The total cost, including repairs, furniture, and additional lots, amounted to $178,450. The academy was opened in September, 1894.

The *Catholic Directory* of 1896 gives the following record of the Sisters of Mercy in the Diocese of Pittsburgh:

Sisters in community, 304; academies, 3; parochial schools, 15; pupils, 7,000; hospitals, 1; patients in hospital, 150; orphan asylums, 1; orphans, 590; home for working girls, 1; inmates, 60.

[7] There are at present in this community over 270 professed sisters. They have 30 convents in the various States covering 16 dioceses. The sisters are teaching in 39 schools, and come in contact with over 10,000 children of the Negro and the Indian races. They conduct 4 boarding schools in the West for Indian children; a high school at Rock Castle, Va.; and in New Orleans, La., a College and Normal Department.

St. Paul's Orphan Asylum for boys and St. Paul's Orphan Asylum for girls, merged into St. Paul's Asylum, Tannehill Street, 1867. In 1901 the orphans were transferred to Idlewood, Pennsylvania, about six miles from Pittsburgh. In 1918, the orphans numbered about thirteen hundred. Since the removal of the small children to the old asylum on Tannehill Street, now in charge of the Sisters of St. Francis, the number at Idlewood has been greatly reduced.

The novitiate was removed from St. Mary's, Webster Avenue, to Mount Mercy, Fifth Avenue, June, 1894, and remained there until 1900, when it was again transferred to St. Mary's, Webster Avenue. A Commercial High School, St. Mary's, was opened September, 1901, in the building erected for St. Mary's Academy, corner of Chatham and Webster Avenues. From 1901 to 1913 lectures in branches of commercial, financial, industrial, and legal work were given to the pupils by men eminently qualified. In 1913 the original plan for the admission of boys and girls to the high school was changed. Girls only were retained. Twenty-five parishes were represented in the student body of this high school in 1918.

May 1, 1906, work on the new mother house, Fifth Avenue, was begun. Three years later, 1909, the work was completed and St. Mary's Convent (mother house) was ready for occupancy.

In September, 1907, the new Cathedral School, St. Paul's, Craig Street, which was begun in March of the same year, was completed. The sisters opened September 9, with an enrollment of two hundred and fifty-five pupils (seven grades). In September of the following year, 1908, the eighth grade was added. Adequate accommodations for the constant increase of pupils became a problem. The people were poor and could not afford to send their children to school in another part of the city. The erection of a new school was the only apparent solution. Accordingly, the year 1912 found St. Paul's School No. 2 in course of erec-

tion. This school was opened February 3, 1913, with eighty-five pupils in attendance. The first four grades were kept here, while the larger children attended St. Paul's School No. 1, Craig Street. In 1913 a high school was opened in the grade school building and continued here until September, 1915, when a new high school building on Craig Street was completed. The first class of ten pupils was graduated, June 13, 1917.

On September 8, 1914, St. Paul's School, McKeesport, was opened with an attendance of three hundred and eighty-nine children. When ready for occupancy, the total cost of this new school building, one of the finest and best in the diocese, was fifty-four thousand dollars.

During the epidemic of influenza, 1918, the sisters cared for the patients in Mercy Hospital, Pittsburgh, and the emergency hospitals in Natrona, Latrobe, Turtle Creek, and Washington, Pennsylvania. They also cared for the sick in their own homes in the city and surrounding towns.

The Sisters of Mercy have been in the Diocese of Pittsburgh for eighty-five years (1843-1928). During this time they have devoted their time and energy to the works of mercy and charity, in the school, in the orphanage, and in the hospital. The mother house, St. Mary's Convent, Mt. Mercy, is located at 3333 Fifth Avenue, Pittsburgh, Pennsylvania. There are at present, 1928, over four hundred members in the congregation.

In the Diocese of Altoona

The first community of Sisters of Mercy in the Diocese of Altoona came to Loretto from Pittsburgh in May, 1848. Loretto at this time belonged to the Diocese of Pittsburgh.[8] Four sisters comprised the first band: Sister Augusta Goold, Sister M. Rose Hostetter, Sister M. Lucy McGivern, and Sister M. Catherine Wynne, superior.

[8] Altoona was established as a diocese, May 20, 1901. The first bishop was Rt. Rev. Eugene A. Garvey, consecrated September 8, 1910; died October 22, 1920.

The journey by stage from Pittsburgh to Loretto was broken by a short rest in Ebensburg, at the home of a Mrs. Shoemaker. When they reached their bleak convent home in the heart of the Allegheny Mountains, they were met by Father Hugh Gallagher, then pastor of the parish of Loretto. Hunger and cold were part of the daily fare of the sisters in Loretto, but undaunted by either, they ministered to the hardy mountaineers who often forgot that the sisters needed material support to keep body and soul together.

A parish school was opened immediately, and later an academy was established in the convent under the title, "Young Ladies' Academy of our Lady of Loretto." The *Catholic Directory* of 1851 chronicles the opening of the academy thus: "Young Ladies' Academy of our Lady of Loretto. This institution was commenced last summer. About sixty day scholars received instruction here."

Mother Catherine Wynne remained in Loretto about a year when she was called to take charge of the Baltimore foundation in 1855. Mother M. Gertrude Blake succeeded as superior of the Loretto community.

Despite hardships and poverty the community grew so rapidly that in a short time there was need of larger quarters. A tract of four hundred acres had been given to Bishop Carroll for church purposes, toward the close of the last century, by Captain McGuire, "the first white man that settled in what is now Cambria County." [*] On this land the sisters erected their new convent and placed it under the patronal care of St. Aloysius. The building was a brick structure surrounded by spacious grounds where the pine trees kept guard. When the convent was completed the

[*] Captain Michael McGuire gave a tract of 400 acres to Bishop Carroll for the establishment of religion and maintenance of resident clergy. On this land now stands the brick church of St. Michael and pastoral residence; the monument of Father Gallitzin, his chapel, and a stone house which served as the pastoral residence until 1874; St. Francis College, and the Children's Home, formerly St. Aloysius Academy. (*Souvenir of Loretto Centenary*, 1799-1899, pp. 71-72.)

sisters moved from their ramshackle home to the new building where a boarding school was established. The *Catholic Directory* of 1865 mentions a day school, St. Mary's, in Loretto, under the supervision of the sisters, with fifty pupils on record.

Because of the distance from the mother house in Pittsburgh, and the consequent inconvenience of traveling by stage, the bishop, in 1875, made the sisters in Loretto an independent community with the mother house at Loretto. At this time the sisters taught in the village public schools.

Meantime, the increase in numbers in the academy, and the rapid growth of the community made it necessary to provide larger accommodations, both for the school and the novitiate. For this purpose a tract of thirty-five acres on an elevation near Cresson Springs was purchased, and plans were made for the erection of a new building two hundred and twenty feet long by one hundred and eighty feet in depth. In June 1897, this building was completed, and on June 15, the sisters moved the academy and mother house to Mount Aloysius, the name of the new convent and school. The novitiate remained in "old St. Aloysius" at Loretto about five miles distant. Here also a home for orphans was established with about thirty orphans on record. In 1901, when Bishop Garvey came to Altoona, he built an orphanage at Cresson and invited the Sister Servants of the Immaculate Heart to take charge.

In 1910 the sisters purchased property for forty thousand dollars on Franklin Street, Johnstown, Pennsylvania, for the erection of a hospital. This hospital was incorporated under the title "Mercy Hospital" in 1910, and opened during the following year. A training school for nurses was established at the beginning. The first class was graduated in 1914.

In the Diocese of Erie

The Sisters of Mercy began their work in the Diocese of Erie, September 24, 1870, when seven sisters from Pitts-

burgh, at the request of Rt. Rev. Bishop Mullen, came to Titusville to open schools and establish other activities peculiar to the institute. The names of those who comprised the first foundation follow: Mother Nolasco Kratzer, superior, Sister M. Celestine Rafferty, Sister M. Austin Kratzer, Sister M. John Evangelist Mulligan, Sister M. Clotilda Garahan, Sister Catherine Murray, and Sister Anna Gillespie. The last two mentioned were postulants and at their reception were given the names, Sister M. Catherine, and Sister M. Benedict, respectively.

The parish school, St. Titus, opened immediately with 400 pupils on roll. In October, 1881, a school was opened in Crates, with 90 pupils on record. This school is not listed in the *Catholic Directory*, 1928. The following year, September, 1882, a school, the Immaculate Conception, was established with 100 pupils registered. In DuBois, 1889, St. Catherine's School was inaugurated with 100 pupils enrolled; three years later, 1892, two schools were opened: Saints Cosmas and Damian, at Punxsutawney, in January, having 170 pupils in attendance; St. Adrian,[10] at Adrian, Pa., with a record of 140 pupils.

The *Catholic Directory* (1896) gives notice of the status of the sisters in the Diocese of Erie as follows:

> Convent of Mercy, Titusville, Pa., Mother M. Basil, superior. Established in 1870. The sisters conduct establishments in the Diocese of Erie. Sisters, 55; novices, 20; postulants, 3; parochial schools, 9; pupils, 1470.

In September, 1897, St. Patrick's School was established in Franklin with 150 pupils on register. Two years later, January, 1899, a school, St. Michael's, was opened with a record of 155 pupils. In DuBois, 1910, the sisters opened the DuBois Hospital; a training school was also established.

[10] This school is at present listed in De Lancey, Pa. See *Directory of Catholic Schools and Colleges*, 1921, by National Catholic Welfare Council. *Catholic Directory*, 1921, gives both De Lancey and Adrian. It is very probable that the town of Adrian has become incorporated with De Lancey.

The House of Our Lady of Peace, a home for business girls, was inaugurated in 1918.

During this year, 1918, at the outbreak of the influenza, the sisters offered their services to the public to nurse the stricken victims. The schools were closed and the sisters cared for the sick in their own homes and in the hospital which was overcrowded with those who were ill with the disease.

In 1921 the community numbered 143. The sisters had charge of six high schools, nine parochial schools, one academy, one hospital, one home for working girls, and 2596 pupils in the schools. In 1926 they opened Mercyhurst College, a development of St. Joseph's Academy, Titusville, opened in 1871. The college is situated in the Glenwood Hills, Erie, Pennsylvania, and offers courses leading to the degrees of Bachelor of Arts, Bachelor of Science, and Bachelor of Music.

During the fifty-eight (1870-1928) years that the Sisters of Mercy have been in the Diocese of Erie, they have devoted themselves chiefly to the cause of education, yet the other activities of the institute have been carried on with no less zeal than that which characterizes their work in education.

CHAPTER II

IN THE ARCHDIOCESE OF NEW YORK

But a net is spread in vain before the eyes of them that have wings.—Prov. i. 17.

SEVEN Sisters of Mercy arrived in New York on May 14, 1846, in response to the personal appeal of Rt. Rev. Bishop Hughes [1] to establish in the great industrial and commercial center the Institute of Mercy, the purpose and scope of which are the care of the poor and the sick, and the instruction of the ignorant. Realizing the danger, alike to faith and morals, consequent on the destitution to which poor immigrant girls [2] were exposed in the then rapidly growing cosmopolitan city, Bishop Hughes endeavored to preclude

[1] Bishop Hughes became the first Archbishop of New York, July 19, 1850. The "School Question" in New York was legally and thoroughly tested under his leadership, 1840. It was due largely to the controversies of this time that school systems in New York and elsewhere were changed and modified. See Hassard's *Life of Archbishop Hughes,* pp. 223-253.)

[2] The earliest American organization for the care of immigrants was the Charitable Irish Society of Boston, Mass., established March 17, 1737. In Philadelphia the Hibernian Society for the immigrants from Ireland was organized on March 3, 1790.

In 1881 the mission of Our Lady of the Rosary was organized in New York, through the efforts of Charlotte Grace O'Brien, daughter of William Smith O'Brien, the Irish patriot of 1848. Miss O'Brien later became a Catholic. From its opening to the end of 1908, 100,000 girls were cared for gratuitously by the mission. This mission was sustained by voluntary contributions. In 1868 a branch of St. Raphael Society established by the Catholic Congress, held in Trier in 1866, for the protection of German immigrants, was founded in New York. From 1889 to November 1, 1908, 51,719 were cared for by the St. Raphael Society. The present Leo House, an outgrowth of St. Raphael Society is not, however, restricted to German immigrants. A society of St. Raphael was established in New York in 1891 for the protection of Italian immigrants and given in charge of the Sisters of Charity. A Society under secular management was organized in New York in 1901 for the protection of Italian immigrants. In Chicago, 1907, an organization for the care of Dutch and Belgian immigrants was established.

such soul-peril from his diocese by establishing a House of Protection. With this aim in view he sailed for Ireland in the year of 1845 to invite sisters to take charge of the proposed institution.

The Mercy Sisterhood was then only fourteen years in existence, and the many demands made on it for foundations left a paucity in numbers at the mother house, St. Catherine's, Baggott Street, Dublin; consequently, the appeal of Bishop Hughes to Mother Cecilia Marmion met with slight encouragement; however, she counseled him to apply to the house of the institute lately established in London. If Mother Agnes O'Connor, temporary superior, would be willing to assume charge of the foundation, a colony could be organized. The bishop set out immediately for London, where he found the Vicar Apostolic, Rt. Rev. Thomas Griffiths, unwilling to spare any of the sisters then in London. Bishop Hughes then sought an interview with Mother Agnes, who, on learning his mission, volunteered to take charge of the missionary band. She first returned to Ireland where a community was organized: Sister M. Austin Horan, Sister M. Angela Maher, Sister M. Monica O'Doherty, Sister M. Camillus Byrnes, Sister M. Teresa Breen, Sister M. Vincent Haire, a novice, Miss Mary Ann Byrnes, a postulant, later, Sister Mary, and Mother Agnes O'Connor, superior. They left Dublin for Liverpool on Easter Monday, April 13, 1846, where they remained with the Sisters of Mercy, Mt. Vernon, until the sixteenth when they set sail in the *Montezuma,* which arrived in New York on May 14, 1846.

Owing to ecclesiastical duties which claimed his attention in the United States, Bishop Hughes had been obliged to leave Ireland a week prior to the departure of the sisters; he therefore commissioned his secretary, Father Harty, to accompany them on their journey to New York. Bishop Hughes [3] was absent on their arrival in New York, but

[3] Bishop Hughes was in Baltimore attending the sixth Provincial Council, May 10, 1846.

provision had been made by him for their comfort. Two Sisters of Charity called at the episcopal residence and invited them to their home on East Broadway where they remained until May 26, when the convent at 18 Washington Place was ready to receive them. On June 18, the Feast of Corpus Christi, the Blessed Sacrament was placed in a room fitted up for a chapel. The first activities of the Sisters of Mercy in New York were the care of the sick and poor in their homes and the establishment of a free circulating library. The latter enterprise brought the sisters in touch with young immigrant girls of the growing metropolis, and much good was accomplished by means of this undertaking.

On September 11, 1846, the first candidate for the Mercy Sisterhood in New York, Miss Josephine Seton, the youngest but one of the children of Mrs. Elizabeth Seton, foundress of the Sisters of Charity in the United States, entered the novitiate, and on April 16, 1847, received the habit and veil of the institute, also the name Sister M. Catherine. Bishop Hughes was celebrant of the religious ceremony and preached the sermon. Bishop McCloskey, then coadjutor, later Archbishop of New York and first Cardinal in the United States, was present with a large number of local and visiting clergy. Many of Miss Seton's relatives and friends, the greatest number of whom were non-Catholics, were also present.

Thirty years later, January 6, 1876, Miss Helen Seton, niece of Sister Catherine, and granddaughter of Mother Seton, entered St. Catherine's novitiate. On November 14, 1876, she received the habit and veil from the hands of Cardinal McCloskey, a personal friend of the family, and also the name Sister M. Catherine. Her profession took place February 8, 1879.

In accordance with the wish of the Charity Commissioners, whose representative called personally at the convent, March 11, 1847, the sisters began the visitations of the city hospitals, the prisons, and the almshouses. They

visited the "Tombs" three times a week; the State Prison at Sing Sing, also the penitentiary and workhouse on Blackwell's Island once a month. Instructions were given by the sisters every Sunday in the boys' prison. This phase of charity was close to the heart of Sister M. Catherine, daughter of Mother Seton. In fact, she devoted her life to the sick, the poor, and the unfortunate. For twenty-five years she visited the New York prisons twice a week. She was particularly devoted to prisoners sentenced to death in order to prepare them for the end. Non-Catholics and Catholics alike received her visits, and not a few were converted to the faith. Her knowledge of French, Italian, German, and Spanish was a powerful asset on these missions of Mercy.[4]

The first ceremony of religious reception took place on December 8, 1846, when Sister M. Anne Byrnes, a postulant in the pioneer band, received the habit and veil from Bishop Hughes, and was given the name Sister Mary. The first ceremony of religious profession was held in St. Patrick's Cathedral, April 27, 1847, following a Pontifical High Mass. Sister M. Vincent Haire, a novice in the first colony from Dublin, made her vows and received the veil of profession. Bishop Hughes officiated. Since this was the first ceremony of its kind held in New York, the cathedral was filled with people eager to witness the solemn service.

Another phase of public welfare endeavor was the establishment of a House of Mercy, the opening of which had been deferred because of limited quarters in West Washington Place. The famine in Ireland and its dire consequences compelled many young girls to seek a home in America. The need of protection and guidance for these

[4] Some estimate of the work of public welfare accomplished by Sister M. Catherine may be formed in view of the statistics (*American Cyclopedia*, Vol. XII, p. 393) of New York courts, dated, October, 1874, which gives 49,251 as the number of prisoners held for trial, 10,671 were born in United States, leaving 38,580 of foreign nativity.

girls was imperative. In consequence, the property, corner of Houston [5] and Mulberry streets, formerly the home of the Ladies of the Sacred Heart, was purchased early in 1848 and incorporated by an act of the State Legislature, April 12, 1848. The sisters took possession on May first, when it was solemnly blessed by Bishop Hughes and given the name St. Catherine. An important annex which added greatly to general accommodations was erected in 1849. A select school was opened; sewing and culinary departments were also established. In the former, girls who wished to become seamstresses were given instructions in plain sewing, needlework, and embroidery; the latter department afforded instructions to those who wished to become domestics in private families.

This field of activity was especially dear to the heart of Bishop Hughes. For its maintenance, and at his wish, collections were taken up in the churches of New York, Jersey City, and Brooklyn. His solicitude for the virtue of poor Irish immigrant girls is evinced in a letter [6] to Robert Emmet, dated November, 1848, of which the following is an excerpt:

The *men* of Ireland, on their own soil, had rendered the protection of a shield unnecessary. This unhappily is not the case of the women of Ireland arriving in this city, young, pure, innocent, unacquainted with the snares of the world, and the dangers to which poverty and inexperience would expose them in a foreign land. To

[5] Here, in the early part of the century a fashionable boarding school, where the daughters of the leading families of the country were educated, was conducted by Madame Chegary, a French refugee who fled to America to escape the terrors of the French Revolution. Later, this property was occupied by the Ladies of the Sacred Heart. On their removal to Astoria, the property fell into the hands of a Mr. Abbott; subsequently, a Young Ladies' Seminary was opened and continued until the building was purchased for the Sisters of Mercy. It was splendidly adapted for a convent boarding school.

[6] This letter was probably written to expose the lack of sincerity on the part of Mr. Charles O'Connor, a subaltern leader of the Irish subscription fund, who evidently had annoyed the bishop in his use of the word "shield" when announcing his contribution ($500.00). (Hassard, *Life of Archbishop Hughes*, p. 309.)

carry out, then, the spirit of my remarks, I have to request that the Directory will transfer to the Sisters of Mercy the $500.00 subscribed by me for the purpose of a shield to protect the purity and innocence of the poor, virtuous, and destitute daughters of Ireland arriving in this city, toward whom, as far as their means will allow, the Sisters of Mercy fulfill the office of guiding and guardian angels in every respect.

I have the honor to be, dear Sir,

With sincere respect,

✠ JOHN, Bp. of New York.

The *Catholic Directory* of 1851 mentions the activities of the Sisters of Mercy as follows:

St. Catherine's Convent of Sisters of Mercy, corner of Houston and Mulberry Streets, New York.

There is a community of 12 professed religious, 8 novices, and five postulants. The various objects of utility which this institution embrace are as follows:

First Object: "The House of Mercy" in which young women of good character are protected and supported until situations are provided for them; thus applying a remedy to the dreadful evils consequent on poverty and the want of employment.

Second Object: "The Visitation of the Sick." The Sisters of Mercy visit the sick-poor every day and carry to them nourishment and clothing as far as their means admit.

Third Object: "The Instruction of Poor Girls." To this important branch of the institute, the sisters devote their best energies; that the children of the poor may be fitted to become useful and virtuous members of society.

Schools for the gratuitous education of the children of the poor are about being opened. In the House of Mercy adjoining the convent, there are 100 poor girls of good character who are protected and supported until situations are provided for them.

The[7] records of the House of Mercy, March 1, 1853, show that from its inauguration, 1849, 7365 poor girls were provided with respectable situations, 1656 of the most destitute had received protection and a home in the institu-

[7] Baley, *History of Catholic Church in New York,* p. 131 et seq.

tion. Convent records of the same year, 1853, show that seven hundred sick persons had been visited, consoled, and instructed, many of whom had received material aid and relief. Visits to the jail twice a week have also been recorded. A free school for children had been established with an enrollment of two hundred.

The first death in the New York community was that of Sister M. Xavier Stewart, October 11, 1853. Sister M. Xavier was the daughter of Richard Stewart, an eminent physician of Baltimore. She entered St. Catherine's novitiate, Houston Street, March 20, 1848, received the holy habit of religion, September 24, 1850, and made her final vows September 24, 1852. She was buried from St. Patrick's Cathedral, October 17, her remains being interred temporarily in one of the cathedral vaults. The cross was borne publicly for the first time in New York in the funeral procession formed by Archbishop Hughes, several priests, and the sisters.

During the first five years (1849-54) of their establishment in New York, despite unfavorable economic and social conditions, the work of charity accomplished by the Sisters of Mercy is perhaps without a parallel in the United States, as may be gleaned from the Pastoral of Archbishop Hughes,[8] 1854, in which he states that up to date nearly 2000 families in destitute circumstances had been visited and relieved by the sisters; 8650 poor girls had been placed in situations, the number received and trained in the House of Mercy being 2323. A comparative view of these statistics, 1853 and 1854, shows that during the year 1285 situations had been procured for poor girls, averaging approximately four situations daily; 667 had been given a home and trained in household work. A sodality of the Immaculate Conception, the first of its kind in the United States, was organized 1853 and approved by Pope Pius IX, in a rescript dated January 22, 1856.

[8] Carroll, Mother Austin, *Annals of the Sisters of Mercy*, Vol. III, p. 156.

In November, 1854, Mary Devereux,[9] later Sister M. Joseph, entered St. Catherine's novitiate and proved a valuable member of the community, not only in official capacity, but also as organizer of agencies which sustained charitable activities. With the permission of Archbishop McCloskey, St. Joseph's Society was established in 1864, and Sister M. Joseph placed in charge. In 1874 it had a membership of thirteen hundred.

On September 12, 1855, the sisters, having been invited by Rt. Rev. John Laughlin, opened a school, St. Francis of Assisium, in Jay Street, Brooklyn. The following year, September 24, 1856, the Rt. Rev. Peter Richard Kenrick, Bishop of St. Louis, requested a foundation from the mother house to open, in the episcopal city, the Parish School, St. Joseph's.

A temporary refuge[10] for homeless children, on November 21, 1860, was opened on Second Avenue by the sisters,[11] and sustained by the members of the Sacred Heart Sodality which was organized in 1858. Later, the sum of eighteen thousand dollars was collected by this society for the erection of a permanent home, St. Joseph's, 65 East Eighty-first Street.

[9] Sister M. Joseph, the daughter of Mary and Nicholas Devereux, a native of Enniscorthy, County Wexford, Ireland, and a descendant of the Count Reginald D'Evreux, who is said to have come to England with the Conqueror. Mr. Devereux, while at Rome, invited the Franciscan Fathers to America and offered them land and money sufficient for their establishment. The lands now occupied by St. Bonaventure's College, Allegheny, N. Y., are the gift of Mr. Devereux to the Franciscan Fathers. (See *Annals of Sisters of Mercy,* Vol. III, p. 187 *et seq.* Shea, *History of Catholic Church in the United States,* 1 vol. ed., p. 387.)

[10] The first orphan asylum established in New York, June 26, 1817, was a small wooden building on Prince Street, in charge of three Sisters of Charity: Sister Rose White, Sister Cecilia O'Conway, and Sister Felicitas Brady, from Emmitsburg, Mother Seton Community. (Shea, *New History of Catholic Church in United States,* p. 386.)

[11] This institution was the fruit of prayers of Mother Augustine MacKenna. After her death while removing the vows from the frame, "a paper was found dated 'first Friday, November, 1860,' on which was written a *promise* made to the Sacred Heart to suffer the blame, shame, and humiliation . . . that it may be God's will to permit in order to establish a home for homeless children." (*Annals of the Sisters of Mercy,* Vol. III, p. 209.)

From the Secretary of War, Edwin McMasters Stanton, Washington, D. C., June 19, 1862, came a call to the Vicar General, Father William Starrs,[12] for the sisters to take charge of the Military Hospital at Beaufort, North Carolina. The sisters had volunteered their services immediately on declaration of war. Archbishop Hughes, however, advised them to wait "until their services were needed." Father Starrs announced the official appeal to Mother M. Madeline Tobin, superior of the New York community, who selected, from the number of volunteers, seven sisters for hospital work; Father Bruhl[13] was appointed chaplain. Mother M. Madeline Tobin, with Mother M. Alphonsus Smyth, then bursar of the community, accompanied the first band which comprised: Sister M. Augustine MacKenna, Sister M. Elizabeth Callanan, Sister M. Paul Lennon, Sister M. Gertrude Ledwith, Sister M. Paula Harris, Sister M. Veronica Dimond and Sister M. Agatha MacCarthy. Those who followed later: Sister M. Ignatius Grant, Sister M. Joseph Devereux, Sister M. Gerard Ryan, Sister M. Francis Murray, Sister M. Vincent Sweetman, and Sister M. Martha Corrigan.[14]

The sisters embarked on the government steamer *Cahawba* in the afternoon of July 15, 1862. However, the strenuous task of getting on board five hundred horses detailed for war service, prevented their leaving the harbor until three o'clock in the afternoon, July 16. On the evening of the eighteenth, the steamer ran aground and was

[12] Acting administrator for Archbishop Hughes, who, in the fall of 1861, at the instance of President Lincoln and Secretary Seward, went to France and England, "in connection with very important national questions between the United States and these powers." Having completed his mission, he went to Rome, where he probably was at the time the summons came for the Sisters of Mercy to take charge of the Military Hospital in Beaufort, N. C. (Hassard, *Life of Archbishop Hughes*, pp. 441-445.)

[13] A native of Hungary who served in the French Army during the siege and capture of Algiers. He was sixty years of age and had an experimental knowledge of army-life and camp-hospitals. (*Convent Records.*)

[14] Mrs. Ellen Ryan Jolly, National Chairman of the Nuns' Monument Committee, Pawtucket, R. I., lauded the work of the Sisters of Mercy during the war in a paper which appeared in the *Catholic News*, February 4, 1922.

stalled for the night. The next morning the sisters continued their journey on a steam-tug, and arrived at the Military Hospital at five o'clock on the evening of July 19. Prior to the war, the hospital had been a fashionable hotel of five hundred rooms, splendidly furnished. At the outbreak of the war, for purposes of fortification, a small garrison of Confederate soldiers was sent to Beaufort, a short distance from Fort Macon, which was captured early in 1862 by the Union soldiers who later made a midnight attack on Beaufort, conquered the small army stationed there, and sacked the hotel, strewing the shore with parts of pianos, tables, chairs, broken glasses, and china. No means of obtaining artificial light were left in the building. About two hundred soldiers, wounded in the skirmish, were carried to the hotel which was now utilized for hospital purposes. The patients suffering from neglect and lack of nourishment presented a pitiable sight to the sisters who arrived two months later. A survey of the building revealed a general lack of necessaries for hospital work.

In face of the knowledge that previous demands had been made on the War Department without success, and in spite of present discouragement on the part of the hospital officials, Mother Madeline made out a list of needs which she dispatched to General Foster. In due time a steamer laden with washtubs, brooms, scrubbing brushes, lamps, kerosene, dishes, soaps, also a drug-room supply, arrived in the harbor. The authority of the sisters was now established. Dr. Upham, superintendent of the hospital, announced to the assembled orderlies and nurses that the sisters had full control of the hospital, the medical department excepted, and that they were to be obeyed by all.

Sister M. Augustine MacKenna,[15] a woman of broad culture and singular energy of character, was given charge of the cooking department. Under the sisters' able manage-

[15] The writer is indebted to Sister M. Dolores, niece of Mother Augustine, for war records which she had copied from Mother Augustine's original data. Sister Dolores is still living at the mother house, New York City.

ment, the various departments of the hospital soon assumed an aspect of cleanliness and order. The intense heat of the South, together with the hardships endured, soon told on the health of the sisters. Sister M. Paul was the first to succumb, followed soon after by Sister M. Agatha. Dr. Upham was in attendance and when they were convalescent, he advised them to return to the North. Sister M. Paul died soon after her return to New York. Meantime Sister M. Elizabeth was stricken with fever; her condition was for sometime thought to be serious. She recovered, however, and returned to the mother house with Mother M. Alphonsus whose official duties called her home. Five sisters remained. This number was augmented in a short time by Sister M. Ignatius Grant and Sister M. Francis Murray. They were accompanied by six young Irish girls [16] from the House of Protection, who volunteered their services, which proved of great value in caring for the sick and wounded and in managing household affairs.

On September 19, 1862, Mother Madeline returned to her duties at the mother house; before leaving, however, she appointed Sister M. Augustine MacKenna in charge of the hospital department. Late in October, 1862, owing to the severe winter, General Foster ordered the patients to be removed to Newberne. The sisters were given the use of the Stanley House, the home of Governor Stanley of North Carolina, formerly the headquarters of General Burnside. The hospital department consisted of three buildings and several pavilions recently erected. Sister M. Gertrude was given charge of one building, Sister M. Paula, of another, while Sister M. Ignatius managed the third. Sister M. Francis had charge of the pavilions, Sister M. Veronica assumed charge of the laundry, and Sister M. Augustine was general superintendent. In December, 1862, after the attack of General Foster on Goldsborough, North

[16] Bridget Farrell, Jane O'Brien, Ellen Somerville, Annie Gallagher, Ann Farrelly, and Lizzie Murtha.

Carolina, the work so increased as to call for more help; accordingly, in February, 1863, Mother Superior visited Newberne, bringing two sisters for hospital work. On her return, March 10, Sister M. Francis accompanied her. In April, the patients were so far recovered as to warrant the sisters' return, and, their services not being needed for hospital duty elsewhere, they sailed from Newberne, May 10, and arrived in New York on Ascension Thursday, May 14, 1863.[17]

The death of Archbishop Hughes on January 3, 1864, was the occasion of great sorrow to the Sisters of Mercy in New York. He had been their friend, protector, and patron, and his loss to them was irreparable. His successor, Bishop McCloskey, later archbishop, created cardinal, March 15, 1875, continued the work of charity and education that his illustrious predecessor had so firmly established.

During the sixties, the mother house, St. Catherine, sent out two foundations: the first, September 24, 1863, opened a convent and school, St. John, in Greenbush (now Rensselaer), New York; this branch house became an independent community, September 19, 1868; the second foundation established a school and convent in St. Ann's Parish, Worcester, Massachusetts, October 16, 1864. In 1868, a select school, St. John the Evangelist, was opened in East Fifty-fourth Street, New York. Owing to a greater need of sisters' services among the poor children in the homes, this school was closed in 1881.

In recognition of their services in the Military Hospitals at Beaufort and Newberne, the sisters received from the city of New York, soon after the war, a tract of land, 65

[17] After the war, Jefferson Davis happened to be in a certain assembly where there were Sisters of Mercy present. Approaching them he said, "Will you allow me, ladies, to speak a moment with you? I am proud to see you once more. I can never forget your kindness to the sick and wounded during our darkest days. And I know how to testify my gratitude and respect for every member of your noble Order." (*Annals of the Sisters of Mercy*, Vol. III, p. 166.)

East Eighty-first Street, on which to erect an industrial home, which was intended primarily to provide a home and education for daughters of the soldiers who had died in the war. Work on the building was begun May 14, 1866; and on September 8, feast of the Nativity of the Blessed Virgin, 1869, the building was blessed by Rev. William H. Clowry, ecclesiastical superior of the community, and placed under the patronage of St. Joseph. Mother M. Alphonsus Smyth was appointed its first superior on September 24, 1869. One hundred girls were brought from the House of Mercy, Houston Street, and about thirty little girls under ten years of age were transferred from the home on Second Avenue, which was opened on November 21, 1860. Classes for the younger children were held from nine o'clock until twelve o'clock in the morning, and from one o'clock until three o'clock in the afternoon. The older girls who were employed during the morning had a session from four in the afternoon until six thirty in the evening.

Between 1869 and 1876, St. Joseph's Home, without private endowments or public appropriations, was maintained by the exertions and savings of the community and by the income derived from the academy and boarding school established on Eighty-first Street in 1876. During the same year this academy was removed to Balmville and a property of twelve acres purchased by the sisters to make room for two hundred orphan children, who were dismissed from the Randell's Island Institution.[18] This move was in compliance with the law recently established (1876) that all destitute children should be brought up in the religion of their parents. Two years later the boarding school was closed to accommodate the larger boys at St. Joseph's Home who were transferred to Balmville to make room for the smaller children.

[18] The juvenile branch of the city almshouse is stationed here. It includes the Nursery, the Infant Hospital, and the Idiot Asylum. (*The American Cyclopedia,* Vol. XII, p. 396.)

Meanwhile, April 14, 1871, a distinct foundation consisting of Sister M. Evangelista Kidgell, Sister M. Vincent Meldrum, Sister M. Josephine Cummings, Sister M. Rose McAller, Sister M. Teresa McDonald, and Sister M. Gertrude Sedwith, was sent from the mother house to open a convent and school attached to the College of the Fathers of the Precious Blood, Diocese of Eureka, Grass Valley, California. After some years of struggle and hardships, the foundation ceased to exist, and the sisters affiliated themselves with the San Francisco community.

The *Catholic Directory* of 1871 gives notice to the New York Community as follows:

House of Mercy, 33 East Houston Street, has accommodations for 100 inmates. These are religiously instructed, taught domestic economy and provided with suitable situations. St. Catherine's Academy, East Houston Street, has a daily attendance of 85 pupils; St. John's Academy of Our Lady of Mercy, 120 pupils; St. Joseph's Industrial School, 152 pupils.

This important branch of the Institution of Mercy was completed and opened during the year 1869. It is intended for the protection of young girls and female children of unblemished morals, whose circumstances render them fit subjects for such an establishment. No distinction is made with regard to creed or country, and the children of deceased or disabled soldiers have primary claim to admission. The children are provided with the comforts of a home, receive a plain English education, and are taught some trade or useful and remunerative education.

The house is calculated to contain between four and five hundred occupants, is well ventilated and heated, and in every way suited to the purpose for which it was designed.

St. Catherine's Convent, Houston Street, could no longer comfortably accommodate the increasing numbers of the community; accordingly, on September 24, 1886, the mother house and novitiate were transferred to 1075 Madison Avenue, where the mother house is at present, 1928. The novitiate was removed to Tarrytown. During the next

decade three schools were established from the mother house: on November 22, 1887, in St. Cecilia's Parish, an academy and school were inaugurated at 116 and 118 East One Hundred and Sixth Street; November 22, 1889, the school of St. Catherine of Genoa was opened on West One Hundred and Fifty-third Street, the building having been purchased by the community. In 1895 a parochial school and academy were established at Mt. Vernon, where the community had purchased property for that purpose. On the first Sunday in October the school and academy were blessed by Monsignor Farley, later archbishop and cardinal. The Sisters of Mercy have also charge of the Sunday Schools and Sodalities at St. Thomas' Church, West One Hundred and Eighteenth Street; St. Francis de Sales' in East Ninety-sixth Street; and the Church of the Magdalene, Pocantico, New York.

The past ten years were not without struggles and great financial losses to the community. On December 1, 1891, Our Lady of Mercy Home for Orphans, Balmville, was destroyed by fire. Monsignor Farley, later cardinal, immediately on receipt of the telegram announcing the disaster, visited the scene of the conflagration and exerted himself to relieve the distress of the sisters and children. Rev. Father Dougherty of the Mission of the Immaculate Virgin, procured clothing and also offered accommodations at Mt. Loretto, Staten Island, to the boys who for nearly a a week were sheltered in barns and whatever other buildings were available on the premises. An unoccupied hotel in Newburg known as the Leslie House was secured and became the temporary quarters of the orphans and the sisters in charge. The building was poorly adapted for an orphan asylum; then the community, in 1892, rented from the city a large dwelling and four small cottages, located at Pelham Bay Park on Long Island Sound. The orphans were transferred here from the Leslie House on April 20, 1892, and remained until 1894, when they were removed

to Tarrytown, their present home. On October 22, 1894, the building in Wilson Park, Tarrytown, was blessed by Archbishop Corrigan. Rev. James H. McGean of old St. Peter's delivered the sermon.

This institution, fittingly furnished and modernly equipped, is a magnificent three-story structure having a frontage of one hundred and sixty feet. It is splendidly situated on a thirty-acre tract which commands a fine view of the Hudson. The convent department is connected with the main building by a large corridor. On the grounds are the quarantine buildings, the gate lodge, and several other smaller buildings.

The *Catholic Directory,* 1896, gives notice that the Institution of Mercy in New York, comprised St. Joseph's Home, St. Cecilia's Academy, and St. Catherine's Academy, New York City; the Institution of Mercy in Tarrytown, New York, academy and parochial school, Mt. Vernon, New York, sisters, 71; novices, 8; postulants, 2; pupils in academy, 262; inmates in women's and girls' homes, 575; in boys' home, 439. Total number under the care of the sisters, 1276. On September 8, 1909, the Holy Eucharist School, 86 Linden St., Yonkers, New York, was established with a school attendance of 300 children.

On April 29, 1914, the Devin Clare Home for Business Girls, 415 West One Hundred and Twenty-first Street, valued at $250,000, the gift of Mrs. Susan Devin, was solemnly blessed by Monsignor J. F. Mooney, Vicar General, and the deeds transferred to the Sisters of Mercy. A suite of rooms was reserved for the use of the benefactress. Later, the Home for Business Girls, One Hundred and Ninety-ninth Street, valued at $300,000, the gift of Mrs. Susan Devin also, was presented to the community.

Shortly before the armistice was signed, the orphanage at Tarrytown was taken over by the government for the use of disabled soldiers. The orphans were transferred to the Catholic Protectory. Meantime the war ended; in

consequence the building was never put to government use. At this time the housing situation in the great metropolis was becoming a taxing and perplexing problem. To partially meet the city's needs in its great emergency, the sisters transferred three hundred children from St. Joseph's Home, East Eighty-first Street, to Tarrytown, reserving St. Joseph's Home for business girls only. Many improvements were made on the building which occupies nearly a whole block and is capable of housing six hundred children. There are reading, sewing, and music rooms, also reception rooms to which the girls are encouraged to bring their friends. A large room on the top floor was converted into a laundry for the use of the girls.

On this floor also, a dormitory is arranged where girls who wish to remain but a short time may have lodging and protection. Many of the residents attend Mass every morning before going to work, but attendance is not obligatory. The sisters also conduct a day nursery and kindergarten, 221½ East One Hundred and Fifth Street, of which the average daily attendance is one hundred. They continue to visit the hospitals and the sick and poor in their homes. In accordance with the wish of ecclesiastical authority the sisters no longer visit the prisons. This field of apostolic work was given to the young men in the Seminary at Dunwoodie.

The Sisters of Mercy have been in New York over eighty years. During this time they have given their services in nurseries, in orphanages, in homes for working girls, in schools and academies, in the almshouse, in prisons, among the poor and the sick; and, when their country needed their administrations, willingly they labored for suffering humanity.

In the Diocese of Brooklyn

In accordance with the earnest personal appeal of Rt. Rev. John Loughlin, D.D., Bishop of the Diocese of Brook-

lyn, Sisters of Mercy from St. Catherine's Convent, the mother house of the Sisters of Mercy in New York, took up residence in a small house on the corner of Jay and Chapel streets, September 12, 1855, and immediately assumed charge of the Cathedral (St. James) School, and established in the city other works of charity and mercy prescribed by the institute.

While pastor of St. Patrick's Cathedral in New York, Father Loughlin came in touch with the poor and unfortunate of the great metropolis in whose service the Sisters of St. Catherine's Convent were daily spending themselves, so that on his elevation to the bishopric in 1853, he realized that the Sisters of Mercy were peculiarly fitted to handle the problems which confronted him in the new diocese—the care of the poor, the sick, the orphan, and the instruction of the ignorant.

The first foundation comprised Sister M. Bernard Clarke, Sister M. Joseph Shine, Sister M. de Sales Walsh,[19] Sister M. Zita Mullen, Julia MacKenna, postulant, and Mother M. Vincent Haire, superior.

The *Catholic Directory* of 1857 says:

> Besides visiting the sick, instructing ignorant girls, they have charge of Our Lady of Mercy School attached to St. James Church. Number of pupils, 400.

The sisters remained in Jay Street for seven years. During this time they suffered trying hardships and privations. Death visited the little community so frequently that tradition says that "the first branch from the mother house was a small colony sent to heaven, there to help the work on earth as only the saints can do."

Despite hardships, privations, and death, the little com-

[19] Daughter of Robert Walsh, a prominent author and lawyer of Philadelphia, who served as United States Consul in Paris, 1845-51. She accompanied her father abroad and finished her education in Paris. On her return to United States she entered the convent, St. Catherine's, New York City. She and Catherine Seton, daughter of the foundress of the Sisters of Charity in the United States, were the first postulants in the New York Community.

munity grew so that the house on Jay Street could no longer accommodate them. With a view to meet this need, on December 3, 1862, the sisters moved to a new convent erected on Willoughby Avenue, between Classon Avenue and Graham Street, at a cost of over one hundred thousand dollars, and placed their convent home under the patronal care of St. Francis of Assisi. At this time the records of St. James' School showed an attendance of 320 boys and 280 girls. A select school was opened at the convent with 100 pupils on record.

The status of the community as the *Catholic Directory* of 1867 gives:

> St. Francis Assisium Convent of Mercy, Select School. Pupils, 100.
>
> Under the care of the Sisters of Mercy, there are fifty orphan children. Attached to the convent is also an Industrial School, in which young girls are gratuitously taught, and provided with employment in various branches of industry.
>
> Parish School, Lady of Mercy, 300 boys, 340 girls.

Without any appropriation from the city or the state, the sisters continued to care for the orphans brought to them by the authorities for shelter. Six little girls were the city's first contribution. The orphans grew in numbers until the sisters were obliged to secure more suitable quarters; accordingly, a large farm in Syosset, Long Island, was acquired and the house that stood on its premises converted into an orphanage for small boys.

We read in the *Catholic Directory,* 1896, that the number of orphans and industrial pupils numbered 585. Recorded in the schools under the sisters' care were 1100 pupils. At this time, 1896, there were in the community: professed sisters, 42; novices, 3; postulants, 2.

In July, 1899, a home for young children was established at Twelfth Avenue and Sixty-fourth Street. This institution was blessed and given the title "Angel Guardian

Home." Children from two to seven years were admitted and a kindergarten for their benefit was opened. Later, babies whose age ranged from one to two years old were admitted. In September, 1888, the sisters having been invited, took charge of the girls' school in the Sacred Heart Parish. Later they were invited to teach in the following parishes: St. Bridget, St. Gregory, Holy Innocents, and St. Jerome. In these schools the boys as well as the girls came under the sisters' supervision. In September, 1921, the sisters were invited to take charge of the parochial school in Bay Shore, Long Island. They also teach the children in the Sunday Schools of the following parishes: St. Rosalie, Brooklyn, and St. Agatha, Brooklyn; St. Dominic, Oyster Bay.

During the seventy-three years (1855-1928) of service in the Diocese of Brooklyn, the Sisters of Mercy gave freely and willingly of their time, their energy, their lives, in the service of the poor, the sick, and the ignorant. They have visited prisoners in the jails and patients in the hospitals. The instruction of converts, an important phase in their life work, has never been neglected, and has been productive of splendid results. They have trials and privations, but their work is God's work and He has blessed it.

Wilkes-Barre Foundations

In response to an invitation five Sisters of Mercy came on August 30, 1924, from St. Mary's Convent, Wilkes-Barre, the mother house of the Sisters of Mercy in the Diocese of Scranton, to open a convent and school in the parish of St. Aloysius, Great Neck, Long Island. The community comprised: Sister M. John Dowd, Sister M. Eduardus Cavanaugh, Sister Rose Mary Reirdon, Sister M. Marguerite Barrett, Sister M. Cleophas Linsenbigler, and Sister M. Loretta McGill, superior. A week later, September 8, Sister M. Ruth Flanagan and Sister M. Annette

McGrane [20] were sent to augment the teaching staff. The convent was blessed by Rev. P. J. Rogers, and on September 2 the school was blessed by Rt. Rev. Thomas E. Malloy, Bishop of the Diocese of Brooklyn. On September 10, school opened with 315 pupils enrolled. The number of pupils continued to increase and within two weeks after school opened the third teacher, Sister Margaret Mary Ryan, was added to the faculty. In September, 1926, a high school course was added to the curriculum.

On September 3, 1924, a second community from the mother house [21] of the Sisters of Mercy in the Diocese of Scranton, opened a convent and school in Central Islip, Long Island. The community comprised the following: Sister M. Pancratius Hines, Sister M. Eileen Kane, Sister M. Francis Joseph Sweeney, Sister M. Joseph Connors, and Sister M. Ligouri Feldmann, superior. The school was blessed and placed under the patronage of St. John. One hundred and five children were enrolled.

Another foundation left the mother house in Dallas, September 8, 1925, to open a convent and school in the parish of the Sacred Heart, Bayside, New York. The community comprised: Sister M. de Lellis Kennedy, Sister M. Louise Bonner, Sister M. Geraldine Mock, Sister M. Rita Mulhern, and Sister M. Gonzales McCarthy, superior. School opened with one hundred and twenty-five pupils on record. On August 22, 1927, a community of eight sisters left the mother house in Dallas, to open a convent and school in the parish of St. Joseph, Babylon, Long Island. The community comprised: Sister M. de Lellis Kennedy, Sister M. Edith Weiss, Sister M. Gertrude Joseph Sheerin, Sister M. Gabriella McNulty, Sister M. Thomas Brennan, Sister Maurita Kearns, Sister M. Irma McLaughlin, and Sister M. Ligouri Feldmann, superior. School opened Sep-

[20] Died at St. Aloysius Convent, Great Neck, L. I., December 11, 1926.

[21] Transferred from St. Mary's, Wilkes-Barre, to College Misericordia, Villa St. Teresa, Dallas, Pa.

tember 12, 1927, with two hundred and forty pupils enrolled.

In August, 1928, two foundations left the mother house in Dallas to open convents and schools in the parish of St. Anastasia, Douglaston, New York, and in the parish of St. Boniface, Sea Cliff, Long Island. The community of the Douglaston mission comprised: Sister M. Ruth Flanagan, Sister M. Patricia O'Connor, Sister Josephine Marie Dailey, Sister M. Alicia Curran, Sister M. Lawrence Donahue, and Sister M. Gonzales McCarthy, superior. The members of the Sea Cliff community are: Sister M. Alice Dillon, Sister M. Victorine O'Brien, Sister M. Alma Connors, Sister M. Inviolata Washcalus, and Sister M. Adrian Gillespie, superior.

CHAPTER III

IN THE ARCHDIOCESE OF CHICAGO

The little fountain which grew into a river, and was turned into a light, and into a sun, and abounded into many waters.— Esther x. 6.

In accordance with a promise made by the Sisters of Mercy to the Bishop-elect, William Quarter, on their arrival in New York from Ireland, December 10, 1843, Mother Francis Xavier Warde with five sisters arrived in Chicago from Pittsburgh, September 23, 1846, to take charge of the education and religious training of young girls of the diocese and to establish therein the charitable activities peculiar to the Mercy Institute. The new foundation comprised: Sister M. Vincent McGirr, Sister M. Gertrude McGuire, Sister M. Elizabeth Corbett, Sister M. Eva Schmidt, and Sister M. Agatha O'Brien, superior.

The sisters left for Chicago, Thursday, September 18, by way of the Ohio River to Beaver, Pennsylvania, then by stagecoach to Poland, Ohio, where they remained Friday night. On the following morning, they went by stagecoach to Cleveland and arrived there on Saturday night. On the next morning, Sunday, they attended Mass and received Holy Communion; in the evening they continued their journey by steamboat by way of Lake Erie to Detroit, where they were obliged to disembark to accommodate passengers whose reservations had been made prior to the arrangements made for the sisters. This delay in Detroit, however, was made pleasant by the kind reception given them by Rt. Rev. Peter Paul Lefevre, Bishop of Detroit. Tuesday night, September 22, they started for Kalamazoo

by stage and arrived there next morning; again by stage they went over a stretch of country to St. Joseph's, Michigan. Here, while waiting for the *Sam Ward*, the boat to take them to Chicago, they went in search of food and rest at the village inn. Finding all the rooms there were occupied with victims of fever and ague, they remained in the common room of the inn until time for their departure. After a stormy night on Lake Michigan, they reached Chicago on the eve of the Feast of Our Lady of Mercy, September 23, 1846. By taking the overland route from Detroit to St. Joseph's, their arrival was a few days earlier than anticipated; consequently their accommodations were not in readiness. Bishop Quarter, therefore, gave them his own house, a one-story frame building, corner of Madison Street and Michigan Avenue, where they remained until November, 1847, when they removed to St. Xavier's Academy, a brick structure recently completed, near the Cathedral, 131 Wabash Avenue. Meanwhile Bishop Quarter with Rev. Patrick J. McElhearne, pastor of St. Mary's Cathedral, resided in a wretched two-room dwelling, a hovel compared with the one vacated for the sisters.

To the weary travelers the country which was to be the scene of their future labors, presented a wild expanse of prairie land, which, as late as 1833, was studded with wigwams, the home of the painted Kaskaskia [1] and Peorie Indians, whose war whoops reëchoed over the trackless region. The poverty of the pioneer sisters was extreme. The people were poor but gave generously of their scanty means. The sisters' dwelling, formerly the bishop's residence, a mere shell, gave slight protection against rains in summer and cold winds in winter; it was not uncommon in

[1] The United States recognizing the fact that the Kaskaskia Indians were Catholics, agreed by the treaty of 1803 to pay a Catholic priest one hundred dollars for seven years toward his maintenance; and to give the Indians three hundred dollars for the purpose of erecting a church. (Shea, John Gilmary, *History of Catholic Church in United States*, p. 569.)

the morning to find the clothing on their beds covered with snow. During the trials and difficulties of early construction work, the sisters found in Bishop Quarter a true friend, their support in trials of poverty, one who shared with them the hardships of early days.

Early in October, 1846, the first parochial school, St. Mary, was opened for girls in a small building in the rear of the convent with fifty pupils in attendance. Some rooms in the same building also served as a boarding house for working girls and an office where they could secure a home and obtain employment. A school for boys, St. Joseph's, was opened on Madison Street near Wabash. In the old "Beaubien Home" in the rear of the convent (the bishop's house), a select school was opened, October 12, 1846, with an enrollment of fifty pupils: ten boarders, and forty day pupils. This was the unpretentious beginning of the present capacious and splendidly equipped St. Xavier's College and Academy, 4900 Cottage Grove Avenue. Night school for those who could not attend day classes, and an instruction class for converts, were opened in the convent in 1846. This was, as far as we know, the first night school for adults opened in the city of Chicago. In addition to these activities, the sisters also followed the rule of their institute by visiting the sick in their homes, the poor in the almshouses, and the prisoners in the jail. This was the first social welfare work conducted in Chicago.

The ingenuity and energy of the sisters soon transformed the small community room in the improvised convent, the bishop's house, into a workshop and storeroom of school equipment. Time for recreation was usually employed in making instruments and illustrations for the school. Parchment received from friends in Ireland was utilized for maps which, when finished in water colors, made keen the interest of the child, and impressed on the child's mind the physical contour of the earth. Willow branches were woven into the form of a sphere on which they drew the continents

and divisions of the earth. These took the place of our present-day drop-globes: squares, cubes, cones, cylinders, the concrete illustrations of mensuration of lines, surfaces, and volumes, had their places in the little workshop. Collections of minerals, sponges, coral, etc., were made to bring the child's mind into practical acquaintance with the physical world, marine life and vegetation.

The abacus, or counting frame, was an interesting feature of the community room "workshop." The frame was made of elm wood spanned with wires on which were placed small painted spools, a substitute for sliding balls. Blackboards were made of timber planks planed and painted and then fastened to the wall. The sister was at once the artisan, the artist, and the teacher. Compared with modern school apparatus made for commercial purposes, the sisters' handwork would undoubtedly provoke a smile, but their craft was not less efficient. With patient industry and toil, the work of organization and equipment was so far advanced in mid-winter as to admit of Mother Warde's return to Pittsburgh. To spare a sister-companion the fatigue and hardship in the journey back to Pittsburgh, it was decided, with the bishop's consent, that Mother Warde should return alone. The date of her departure is not given, but it was by stagecoach overland route. Dressed in secular garb to avoid undue attention, she set out alone for Pittsburgh. A muff placed in her hands by a kind friend on leaving proved of great value in carrying her office book and *Imitation of Christ,* her only comfort on the way.

Mother Warde's journey is a classic in missionary zeal, the details of which form interesting reading and are worthy of repeating here. They are evidently taken from her own account of the facts and recorded in the *Annals.* Mother Warde managed to secure a place apart, a corner of the coach reserved for mail bags. Here, surrounded by

men of the roughest type, she kept vigil for two days and two nights, tasting neither food nor drink. Black bread and black coffee could be obtained at wayside inns, but hunger and cold with the *Following of Christ* as a traveling companion among the mail bags were preferred to mingling with the crowd at the taverns.

The *Annals* state that a cart drawn by oxen, a substitute for horses, was used part of the way. An opportunity was often given to the oxen to measure their strength in extricating the wheels from the mud. A three days' continuous journey brought them to Toledo, Ohio. The first woman whom Mother Warde met since she left Chicago was an Irish maiden, a servant at the hotel where Mother Warde stayed while in Toledo. She revealed to Mother Warde with confidence and trust her own religious belief, relieved to unburden herself of the trials which she had to endure for her Faith from employers and fellow-servants.

Mother Warde, desirous of hearing Mass the next morning, hired a coach to convey her to the church. The driver, because of the snowdrifts, stopped some distance from the church and refused to go farther. She was obliged to walk the remainder of the distance to the church where she heard Mass and received Holy Communion. The pastor, the Rev. de Goesbriand, afterwards Bishop of Burlington, received her kindly after Mass, and in the evening escorted her to the hotel. Early next morning she took the stage for Pittsburgh. About ten miles out from Toledo the coach broke down, and all, except Mother Warde, were obliged to get out and procure logs to raise the wheels. After four hours spent in repairing the vehicle they were able to resume the journey to Sandusky, Ohio. The hotel, an uninviting-looking tavern, could not tempt Mother Warde beyond the basin at the watering trough where she washed her hands and face. Shortly after continuing their journey, about ten o'clock at night the coach

was stalled in the mire of the rough country road. Two yoke of oxen secured from a nearby farm helped to draw the stage from the ruts. When they came to a steep hill, the descent of which was considered perilous, the men in the coach got out to lighten the burden and to help the horses in holding back the vehicle in its steep descent. There was danger that horses, coach, and passengers be hurled into the deep ravine below. Toward evening they reached Brownsville, Ohio, where they were to take the boat for Pittsburgh. Here, while waiting the departure of the boat, the passengers rested in the hotel where supper was prepared for them; but Mother Warde, tired and sick by the long journey, could not eat. She went on board the boat at once where rough rivermen were her only companions until she reached Pittsburgh at half-past three the next morning. No one was at the wharf to meet her, nor could a conveyance be found to take her to the convent. Unfamiliar with the section of the city along the river front, she started out alone in search of the convent, where she arrived so fatigued by the journey and the lack of comforts and conveniences of modern travel that the sisters called the physician, under whose care she remained fourteen days. Her naturally strong constitution, united with good spirit and courage, contributed to her recovery.

Mother Agatha O'Brien, who came here from Ireland, a posulant of the first band, and the first novice to be received, February 22, 1844, was appointed the first superior of the Chicago foundation. When placed in charge of this foundation she was only twenty-four years of age. Educated with the Presentation Nuns in her native city, Carlow, Ireland, her character and personality were the only wealth she could offer a community. Her parents were poor; she could bring no dowry [2] and entered Mother

[2] The required dowry was utilized for the establishment and maintenance of those charitable activities for which the institute was founded. (It was not in the mind of the Holy Foundress, Mother McAuley, that her institute should depend upon public appropriation or private endowments, political

McAuley's sisterhood as a lay sister, 1843. During the voyage, Bishop O'Connor had opportunities to observe the rare qualities of mind and heart with which nature had so richly endowed her; accordingly, with the consent of the community, when the time for her profession came, she made her vows as a choir sister, May 5, 1846; the ceremony performed by Rt. Rev. Bishop O'Connor took place in the Pittsburgh Cathedral. The first ceremony of religious profession in Chicago took place in St. Mary's Cathedral, November 21, 1846, when Sister M. Gertrude McGuire made her final vows. Interest in the ceremony brought great crowds to the cathedral to witness the impressive sight. Bishop Quarter augmented the solemnity of this unique ceremony by explaining the nature and purpose of the Mercy Institute.

Shortly after their coming to Chicago, the sisters visited the charity dispensary of the Rush Medical School. Later, 1849, the Rush Medical Staff offered their services to the Illinois General Hospital free of charge, on condition that they be allowed to hold clinics there for the medical students at the patient's bedside. Another condition was that the sisters be allowed to come to the hospital to visit and care for the sick during the day. Thereafter, they went regularly from their convent on Wabash and Madison avenues to bring consolation and comfort to the sick at this hospital.

Meantime improvements had been made on the sisters' first residence (the bishop's house), but these were such as could not warrant accommodations for the growing community. In November, 1847, by request of the bishop, the sisters moved into the building recently erected near the cathedral at 131 Wabash Avenue. The select school, opened in the former convent in 1846, was chartered Feb-

influence, or the ever changing policies of legislators for the upkeep of charitable activities.) Later, Mother McAuley permitted boarding schools and academies to be opened, the revenue of which went toward the maintenance of the non-self-supporting institutions.

ruary 27, 1847. The *Catholic Directory,* 1848, describes the convent and school as follows:

A new convent has been erected during the past summer for the use of the sisters. It is a large commodious edifice adjoining the Cathedral and overlooking Lake Michigan.

The new academy is referred to as:

This institution was chartered at the last session of the Illinois Legislature. It is under the charge of the Sisters of Mercy, who pay every attention to the Morals, the Manners, and the Literary improvement of their pupils.

Terms

Board and Tuition, including Washing and Mending, Doctor's fees, Ink and Quills, $150.00 per annum.

The *Catholic Directory* of 1849 records seventy young ladies in daily attendance at St. Mary's Day School, one hundred and twenty pupils attend St. Mary's second day school. The former is probably the academy, the latter St. Mary's Parochial School.

By request of the city authorities in 1848, the sisters took charge of a temporary building, erected for hospital purposes, at the wharf to care for immigrants, victims of typhus fever. A new foundation from Chicago was opened at Galena in 1848, and continued under the charge of the Sisters of Mercy until 1857. Owing to the distance from the mother house, perhaps, and the need of the sisters' services elsewhere, it was then closed.

In the summer of 1849, and again in 1854, Chicago, like many other cities in the United States, was visited by severe epidemics of cholera. The sisters were called upon to care for the sick in hospitals and in the homes of the victims. During the first epidemic, 1849, Sister M. Veronica Schmidt succumbed to the disease, the first death in the Chicago community. The ravages of the cholera were the occasion of the opening of the first orphanage in Chicago

under the care of the sisters, probably the first in the city. Father Walter Quarter began by gathering the children, orphaned by the pestilence, into his own home and the homes of Catholic families. Finally, to solve the problem of caring for the children, a house on the North Side was rented and the children, under the care of the sisters, were given a home there. During the following year, 1850, the orphans in charge of the sisters were removed to a new asylum, erected on Wabash Avenue and Van Buren Street. The *Catholic Directory*, 1850, gives notice of this institution thus:

St. Mary's Female Orphan Asylum

The deplorable condition of many Catholic children whose parents had died of the cholera and other diseases, rendered it necessary to call upon the Congregations of the city to alleviate the distress of these destitute orphans. A number of children, both sexes, were at first boarded out and clothed at the expense of the Bishop, till at last, about the first of September, a frame house, of small dimensions, was rented for the female orphans who were placed under the maternal care of the Sisters of Mercy, 33 girls have already been received and their number is daily increasing. The Catholics of the city, though scarcely any are in prosperous circumstances, have generously responded to the call and our Protestant fellow citizens have evinced great interest and liberality on the occasion.

St. Joseph's Male Orphan Asylum

The Bishop has just ceded a small frame house, the residence of one of the priests of the Cathedral, to be used as a refuge for the male orphans. 13 were admitted at the opening and the number will soon be doubled. Sisters of Mercy in charge.

In 1854 the losses wrought by the epidemic were more serious. Out of a population of 29,000, according to the census of 1850, there are listed 1424 victims. Mother M. Agatha O'Brien and three of her associates in the sisterhood: Sister M. Bernard Hughes, Sister M. Louisa O'Connor, and Sister M. Veronica Hickey, all died within a few

hours, July 8, 1854. Four coffins were placed in the chapel, then carried to their last resting place; humanly speaking, this was, probably, the most severe trial which the community had experienced in America.

After the death of Bishop Quarter, 1848, his brother, the Rev. Walter Quarter, acting as administrator, and carrying out the plans of the bishop, conveyed the deed of seventeen acres of land, described in the *Annals* [1] as lying between the old Catholic cemetery and the Lake Shore. This tract, by reason of the Lake's receding, later grew to twenty acres. Bishop Van de Velde, who succeeded Bishop Quarter in 1849, appears to have had peculiar views on the right of religious to hold title to properties and real estate. He required the sisters to transfer to himself the properties acquired by the promise and grant of Bishop Quarter and his brother acting as administrator of the diocese. After much hesitation on the part of the sisters, the deeds were finally surrendered. Soon after Bishop Van de Velde sailed for Rome. During his absence in 1849, Mother Francis Monholland purchased property on Wabash avenue between Harrison and Van Buren streets with a view of building hospitals.

On February 27, 1851, the Illinois General Hospital, formerly the "Lake House," was given over to the charge of the Sisters of Mercy. On June 21, 1852, Mercy Hospital and Mercy Orphanages were incorporated by the State Legislature. It was copied in the records of "Mercy Hospital and Orphan Asylum of Chicago, Illinois," by Mother Francis Monholland.

In the following May, 1853, finding the hospital (Lake House) inadequate to accommodate the increasing number of patients, the sisters removed the patients to "Tippecanoe Inn," an old frame building on Kenzie and Walcott streets. As both sisters and doctors agreed that a new hospital was an urgent need, negotiations were begun for the erection

[1] *Annals*, Vol. III, p. 269.

of the hospital on the site purchased by Mother Francis Monholland in 1849. This institution which was ready for occupancy on the return of Bishop Van de Velde from Rome was blessed by him October 16. The new building served both as a hospital and an orphanage and was claimed as diocesan property. During the same year, 1853, a building known as the Cumberland House was bought, moved to the rear of the hospital, and was used as an orphanage for boys. Later a second building was utilized for the same purpose. On May 13, 1850, a free school was opened in the Holy Name Parish on the North Side. In 1852 Mother Agatha purchased fifty acres at Forty-ninth Street and Cottage Grove Avenue for ten thousand dollars, the present site of St. Xavier's College, novitiate and mother house.

Bishop Anthony O'Regan, who succeeded Bishop Van de Velde to the See of Chicago, 1854, continued what appeared quite the same policy as his predecessor on property held by religious. He, as Bishop Van de Velde had done, claimed the deeds for the property, seventeen acres on the Lake Shore. An agreement was finally reached by exchanging title to the North Shore property for the deed of the convent and lot on Wabash Avenue. In this transaction, however, the sisters were the losers financially. The bishop required, in addition to the exchange, the sisters' note for four thousand dollars. Mother Monholland had recorded the transaction thus:

> Nov. 2, 1856, purchased from Rt. Rev. A. O'Regan 40-foot lot on which the convent now stands, viz., situation on Wabash Avenue, for the sum of $8,000.00; gave in part payment a deed on lot on North Side, $4,000.00; balance still due, $4,000.00. Payable in thirteen years, fourteen years, fifteen years, at 6 per cent interest, payable annually.

At Carville, 1854, a new property described as situated at Twenty-sixth Street and Calumet Avenue, was acquired.

This property was designed as an academy and boarding school. It was opened December 3, 1854, under the title, St. Agatha, in memory of Mother Agatha, and remained chief headquarters, and during part of the time, mother house and novitiate until 1864, when Bishop Duggan wished to place the orphans under the administration of lay trustees. As the sisters refused this arrangement, the orphans were placed under the care of Sisters of St. Joseph, Carondelet. The orphans were removed to the building, St. Mary's of the Lake University, that had been founded and chartered by Bishop Quarter. The patients at the Mercy Hospital were transferred to St. Agatha's Academy, the boarders at St. Agatha's taking up their residence at St. Xavier's. The day pupils were accommodated in a building in the rear of the hospital.

We read in the *Catholic Directory* of 1860:

St. Agatha's Academy for Young Ladies, Corner of Rio Grande and Calumet Street, Chicago, Illinois.

This institution is conducted by the Sisters of Mercy. Terms, Board and Tuition (including bed and bedding, washing and mending), vary, according to studies, from $140 to $180 and $200, payable half yearly in advance. Extra charges for the French, German, Latin, and Italian languages; for Drawing and Painting, for Music on Piano and Guitar and for use of the same; and for transferring Painting on velvet, shell work and artificial flowers. Average number of pupils 52.

In 1856 the sisters were withdrawn from the school of the Holy Name and the Sisters of the Holy Cross took charge. Two years later, 1858, a Magdalen Asylum, an outgrowth of immediate need, a new activity of the Sisters of Mercy, was opened on Price Street. In the following year, 1859, the Sisters of the Good Shepherd assumed charge of this institution. During this year, 1859, a House of Providence for Working Girls was opened in a building in the rear of St. Xavier's. A new convent and school were opened, at St. Columba's, Ottawa, Illinois, in August, 1859.

Later, September, 1861, this foundation, probably because of the distance from Chicago, became an independent mother house. When Peoria was made a separate diocese, 1877, St. Columba's was the diocesan headquarters for the Sisters of Mercy in the new See.

In August, 1861, came the first summons for the services of the sisters to care for the sick and wounded soldiers of the Civil War. The call was from Colonel Mulligan, who had organized in Chicago the Irish brigade, which was then stationed at Lexington, Missouri. The sisters immediately set out under the guidance of Lieutenant Shanley, who was conducting a detachment of troops to the South. Less than a day's journey, perhaps, from Lexington, they were fired upon by the Confederates and then forced to return. When they reached Jefferson City, the sisters were requested by authority to take charge of the City Hospital which was then crowded with sick and wounded soldiers. They remained here until April, 1862. At St. Louis, on their return home they were met by Mr. Yateman, Sanitary Commissioner, who solicited their help in the hospital department on board the steamboat *Empress* which was carrying the disabled men from Shiloh to Pittsburg Landing, Tennessee. They visited the sick and wounded of both armies. Next day the disabled soldiers were transferred to the deck of the *Empress* which then set out by way of Tennessee River, up the Mississippi to Keokuk, Iowa, which they reached Holy Saturday, April 16, 1862. About the end of May, 1862, a third voyage was made to Louisville where the sick and wounded had been brought from Shiloh. The sisters spent altogether five weeks on board this hospital ship. As the sisters were proficient in pharmacy, as well as nursing, they rendered invaluable assistance in time of need. Prior to this occasion a complaint had been made by a druggist that persons not qualified made up prescriptions, whereon the sister in charge of the drug-room in the Mercy Hospital presented herself with other candidates

before the State Board of Pharmacy, for examination. The sister stood first in rank in the examination; she was also the first woman to receive a diploma in pharmacy, in the State of Illinois. Meantime the sisters in Chicago were visiting and caring for the prisoners of war who had been brought to Chicago after the fall of Fort Donaldson. The Chicago sisters who served at Jefferson City, as well as on the *Empress* and *Sioux City*, are the following: Mother M. Francis Monholland, Mother M. Borromeo Johnston, Sister M. Alphonsus Butler, Sister M. Louise Perry, Sister M. Bernard Welsh, Sister M. Patricia Reardon, Sister M. Raymond Garrity, and Sister M. Elzear McGratton.

Two schools were opened during war time; one in the parish of St. Louis,[4] the other at Eighteenth and Clark streets in St. John's Parish in 1863. During this time plans were projected by the pastor of St. Patrick's Church whereby the sisters who had charge of St. Patrick's Schools, opened in 1854, should reside in the parish. The non-agreement of Reverend Mother Francis with these plans resulted in the withdrawal of the Sisters of Mercy and the subsequent arrival of the Sisters of Loretto to take charge of the parochial school. These arrangements necessarily caused the closing of St. Angela's Select School for Girls of the West Side conducted in connection with St. Patrick's Parish School.

Later, after the fire, St. Patrick's, on Canal Street, is not listed in the *Catholic Directory*. In 1877 and after, there is a new St. Patrick's, South Chicago. A school was opened in 1866 in the parish of St. James with one hundred and fifty pupils on register. In 1884 at the opening of the new school there were in attendance four hundred pupils.

A branch foundation was sent from the mother house to open a school and academy in St. Joseph's Parish, De

[4] Other Records of Chicago give 1870 as the date of the opening of St. Louis' Parish School. After 1873, the year following the fire, neither the school nor the Church of St. Louis is listed in the *Catholic Directory*.

Witt, Iowa, in 1867. Two years later, 1869, a convent and school were opened in Davenport, Iowa; another colony was sent to open a school in Harrisburg, the see of the new Diocese of Harrisburg, Pennsylvania. On July 25, 1869, the corner stone of the new Mercy Hospital and the beginning of the present commodious, modernly equipped building on Prairie Avenue and Twenty-sixth Street was laid. The ground on which it is erected was originally a strip of prairie purchased in 1855 for six hundred dollars. At this time, 1869, the Mercy Hospital had treated, from its opening in 1851, over sixty thousand patients. Of this number about fifteen thousand were charity patients.

During these eighteen years the hospital had never received any public appropriations or private endowments. A new building was erected by the Chicago Medical School on land belonging to the hospital property in 1870. The land was leased to the Medical School for twenty years, rent free. The sisters took charge of the dispensary in this new hospital for the advantage of students at the Medical School and of the poor of the city. In 1871 the sisters acquired land on Wabash Avenue for $75,000. The purpose was to build here a new academy. The old St. Xavier's, also on Wabash Avenue, was later sold. Legal documents had been already drawn up for $275,000, when, on the evening of October 9, the great Chicago fire, which destroyed 17,450 buildings, swept over the city. St. Xavier's then the mother house, was destroyed in the general conflagration, which brought death to two hundred persons and a property loss of $200,000,000. The mother house was in consequence transferred to the Mercy Hospital where the pupils from St. Xavier's and the working girls from the House of Providence were also given a home, temporarily. The patients of the United States Marine Hospital were also received at the Mercy Hospital until a new building for the Marine Hospital was completed, November, 1872. A building was in readiness, August 26, 1873. When the

sisters took possession of the new academy both the building and the furniture were heavily mortgaged.

By the consent of Bishop Foley, Reverend Mother Genevieve allowed the new academy and hospital to be sold at public sale. By a legal arrangement the bishop bought both properties, the deed of which he held until the time of his death, 1879. By careful economy the corporate body of the sisterhood maintained its solvency and each year succeeded in reducing both the principal and interest of the debt against the properties of the community. During the episcopate of Archbishop Feehan, the remaining debt which amounted to about ten thousand dollars, was canceled, and the deed returned by the bishop.

The financial losses to Chicago and its people, the result of the fire of 1871, were reflected in the temporal resources of the sisters and their means of support. Bills could not be collected, and old St. Xavier's, the sale of which had been negotiated just before the fire, was completely destroyed. Later the lots were sold for sixty-one thousand dollars, subject to mortgage. After twenty-five years of labor in their mission of mercy and charity, the sisters were reduced to a cash account of three hundred and seventy dollars, with bills to meet for the support of their charges. Finally, a building at Twenty-fourth Street and Cottage Grove Avenue was rented for the use of St. Xavier's Academy. The boarders remained here until a new building was completed and opened August 28, 1873.

Right in the midst of financial straits, in the summer of 1873, Chicago was again visited by an epidemic of cholera. At the request of Bishop Foley, two sisters, Sister M. Jane Duggan and Sister M. Alphonsus Butler, were appointed in charge of the Emergency Hospital located on Thirty-seventh Street and Wentworth Avenue, to take care of the sick until the epidemic was over, about the end of August.

All Saints' Parish School was opened in 1875, by the

Rev. E. J. Dunne, later, 1893, consecrated Bishop of the Diocese of Dallas, Texas. The *Catholic Directory* for 1877 gives the number of pupils, 350. In 1882 it had grown to 450. This school was the first in which large boys were taught by the sisters. In 1881 the sisters were invited to open St. Gabriel's Parish School with the enrollment of 500 pupils. A high school was opened in 1896. The present capacious building, Forty-fifth and Wallace streets, was opened 1905.

In 1883 the sisters took charge of the parish school of St. Patrick in South Chicago, which opened with an enrollment of 207 pupils. There was a high school in connection with the eight grammar grades from the beginning. This, St. Patrick's, was the first Catholic Parochial School in the Archdiocese of Chicago, and is affiliated with the Catholic University, Washington, D. C. St. Agnes' School was opened at Brighton Park, Illinois, in 1883. The *Catholic Directory* of 1885 gives the number of pupils, 200. In 1887 the attendance reached 315. In 1885 two schools were opened, St. Rose of Lima, Forty-eighth Street and Marshfield Avenue, with 200 pupils recorded; St. Elizabeth's in the *Catholic Directory* is credited with 400 pupils under the care of eight sisters. In 1914 a new school, a spacious structure containing a large assembly hall, was erected on the corner of Wabash Avenue and Forty-first Street at the cost of $142,000. In the combination building, church and school, Holy Angel School was opened in 1887. The attendance in 1890 was 203. The school building was erected in 1912; St. Ann's opened in 1893.[5] The number of pupils in the *Directory* of 1895 is 450, taught by ten sisters. In 1896, the Golden Jubilee year of the Chicago community founded from Pittsburgh in 1846, the *Catholic Directory* records: professed sisters, 193; novices, 23; postulants, 5; number of pupils under their care, 5000. In 1896 a new convent was erected in Libertyville on a strip

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of land containing twenty acres, a gift to the community from Mr. C. C. Copela. The convent was blessed, placed under the patronage of Mary the Mother of God, and given the title, St. Mary's. The building, serving the triple purpose of novitiate, college, and academy is located at 4938 Evans Avenue. This structure cost over $300,000.

The Corpus Christi School opened in old St. Agatha's Convent, 4900 Evans Avenue, in 1901, with one hundred pupils and three sister-teachers. The present Corpus Christi School building, opened in 1910, is a commodious edifice containing twenty classrooms, besides offices, music-rooms, washrooms, and cloakrooms. The first floor, which formerly served as a pro-church, now as an assembly hall, has a seating capacity of one thousand. St. Cecilia's Parish School was opened the same year, 1901, with an enrollment, according to the *Catholic Directory* of 1902, of sixteen hundred [*] pupils under the care of twelve sisters.

St. Ita's Parish School was opened in 1904 with sixty-five pupils on roll. At the close of the first year the number increased to ninety-five. In 1909 the sisters opened in St. Ita's School a four years' high school course.

In 1906 St. Mary's Training School for poor and dependent children was established at Des Plaines, Illinois. Later, 1911, the Chicago Industrial School for Girls was moved to St. Mary's, thus the scope and work of this training school were extended. It now cares for the orphans of the diocese and provides for high school and academic education, commercial and practical training of boys and girls who cannot afford to pay their way at an academy or college. Later a printing department was added to this industrial institution. Forty-two sisters have charge of the various sections of the establishment. The pupils number, according to the *Catholic Directory,* 1921, 1171. In 1861 the orphanage had ninety-seven inmates. In 1864 the orphans were given over to the Sisters of St. Joseph who

[*] Probably a misprint for six hundred.

had charge until 1906 when the Sisters of Mercy were again invited to assume the responsibility. At present, 1928, there are 671 boys in St. Mary's Training School, and 430 girls in Chicago Industrial School. Thirty-five sisters have the care of both institutions.

The sisters also had charge of the school in St. Mary's Parish (Paulist); and until the coming of the Sisters of the Blessed Sacrament to Chicago, August 20, 1912, two Sisters of Mercy attended the colored mission in St. Monica's Parish. In 1921 St. Xavier's College, the first Catholic Women's College in Chicago, was chartered. This college is the material and academical development of the unpretentious select school inaugurated by the sisters in 1846. Regular four years' high school courses were established in St. Elizabeth's and St. James' Parish School in 1889 and 1890 respectively, and in 1897 St. Gabriel's High School also was approved.

Five new schools were given into the charge of the sisters, 1916 to 1918. St. Joachim's opened in 1916. Our Lady of Solace School opened in 1817, with six grades and two hundred pupils in attendance. In 1920 this school was accredited by the Public School Board of Examiners, thus allowing pupils holding a diploma from Our Lady of Solace School to enter any public school in the city without further examination. St. Mary's School (Lake Forest) opened in September, 1917. The total cost of this modern, well-equipped school building was forty-five thousand dollars. Holy Rosary (Italian) School was opened this year, 1917. St. Justin Martyr School was opened February 25, 1918, with six grades and two hundred and sixty pupils on roll.

A training school for nurses, the first Catholic training school for nurses in the State of Illinois, was established at Mercy Hospital in 1889. Three years later, 1892, it was chartered by the State Legislature. Since 1905 the nurses in the training school, affiliated with the Northwestern University, have been graduated with University

students. The Training School requires a three years' course, and the student nurses have the superior advantage which the Medical School Laboratories offer. In 1893 a four-story annex was erected to the Mercy Hospital, and three years later, 1896, improvements were made which gave to the building added accommodations for one hundred beds. In 1908 a new wing with south and west exposure was built to the already spacious structure.

A home for nurses, a gift of Mr. Ferris S. Thompson of New York, was completed and ready for occupancy, 1914. In 1915 an important addition with convent annex was made. This addition has a frontage of one hundred and fifty-seven feet on Calumet Avenue. The hospital wing contains small wards, private rooms, maternity department, diet kitchen, linen and workrooms. The roof garden with its comfortable sun parlor adds much to the ease and pleasure of convalescent patients. A club house for nurses and a guest house were added to the Mercy Hospital property in 1918. Between the years 1914-1921 the sisters have cared for 113,788 patients in their hospital, and 92,835 free day-patients have been treated. Board and service have been given gratuitously in the Misericordia Hospital opened 1921 for dependent mothers.

For over three quarters of a century (1846-1928), the Sisters of Mercy have labored in the Archdiocese of Chicago. Pioneers in the social and in the educational work of the city, they have been closely identified with its growth and prosperity.

Nashville Foundation

A distinct branch of the Sisters of Mercy from Nashville, Tennessee, was brought to Chicago by Archbishop Feehan in 1883. The first superior, Mother Catherine, sister of the Rt. Rev. P. A. Feehan, first Archbishop of Chicago, established St. Patrick's Academy in 1883, with one hundred and fifty pupils in attendance.

During the same year, 1883, St. Malachy's School was opened with an enrollment of about 250 children; five years later, 1888, Mt. Carmel's School whose records show 300 children listed, was established. During the years between 1896-1906 four schools were opened: St. Catherine's Academy, 1896, pupils, 200; St. Finbarr's School, 1899, attendance, 350; St. Lucy's School, 1901, 150 pupils; School of the Most Precious Blood, established in 1906, 300 pupils recorded. In 1910, St. Thomas Aquinas School opened with an enrollment of 400 pupils; Resurrection School in 1912, 275 pupils on record; St. Catherine of Sienna School was established in 1917, with 300 pupils on roll.

In The Diocese of Peoria

On August 20, 1859, a branch community of the mother house, St. Francis Xavier, Chicago, arrived in Ottawa, Illinois, at that time belonging to the Diocese of Chicago,[7] to open schools and to establish other works of mercy. This convent remained a branch house until 1866, when, because of its distance from the mother house it was made an independent foundation.

In the *Catholic Directories* of 1860-61, listed with the Chicago community is St. Joseph's School, Ottawa, with 100 pupils on roll. In 1866 St. Francis Xavier's Academy with 30 boarders and 100 pupils is recorded. In 1866 we find "Parochial School, Ottawa, for boys and girls, pupils, 160; St. Joseph's Orphan Asylum, Ottawa." In 1884, St. Columba's, Ottawa, is listed as having 350 pupils; Immaculate Conception, Lacon, 80 pupils.

In the *Catholic Directory,* 1885, Ottawa is listed in the Diocese of Peoria. Here we find a school with 100 pupils on roll in Mendota, another in Streator with 350 pupils recorded. In 1892 the *Catholic Directory* mentions a parochial school in Ivesdale. This school in 1928 was in charge of four Sisters of St. Benedict.

[7] Diocese of Peoria established in 1877.

In 1896 notice of the work of the Sisters of Mercy in the Diocese of Peoria is as follows:

> Convent of Mercy, Ottawa, Illinois. Founded from St. Francis Xavier's Convent, Chicago, Ill., Aug. 20, 1859. The sisters have branch houses at Streator, Lacon, and Mendota.

In 1916 the sisters had in the community, 70 sisters, and branch houses in Seneca, Ohio, and Streator, Illinois. The status of the community in 1921 was as follows: Sisters in community, 77; parochial schools, 4; academies, 1; pupils, 831.

CHAPTER IV

IN THE DIOCESE OF LITTLE ROCK

The stone which the builders rejected, the same is made the head of the corner.—Mark xi. 10.

FOUR Sisters of Mercy from Naas, Ireland, began their missionary career in the Diocese of Little Rock, Arkansas, in February, 1851. Little Rock had been established by papal brief, November 28, 1843. It comprised the State of Arkansas and that part of the Indian Territory which had been assigned to the Cherokee and Choctaw nations. The Rev. Andrew Byrne was named the first bishop of the new diocese.[1] He was consecrated in New York, together with John McCloskey, later the first American cardinal, and William Quarter, the first Bishop of Chicago, March 19, 1844. Father Byrne, Irish by birth, had labored on the missions in the Diocese of Charleston, South Carolina, and in New York City since 1827. A notice from the *Catholic Directory,* 1844, will help us to understand conditions,

[1] In 1850 a colony of three hundred Catholics in charge of Father Hoar of Wexford migrated to America with the intention, and according to the design of Bishop Byrne, of settling in Little Rock and its vicinity. On their arrival in Little Rock and its vicinity, owing to the death of the Vicar General, Father Francis O'Donoghue, who alone knew the bishop's plan, no shelters were ready to receive them. Sheds were their temporary refuge. Many of them died of ship-fever, others discouraged went to Iowa where they built a prosperous settlement known as New Ireland. Eight families remained in Little Rock while a few settled in Fort Smith. The frustration of his colonization plan was a hard blow to Bishop Byrne. The three ecclesiastical students who accompanied the colony to America, Mr. O'Reilly, Mr. Behan, both from Maynooth, and Mr. Martin, of All Hallows, were ordained on the Feast of St. Patrick, March 17, 1851. Father O'Reilly was appointed vicar general to the post made vacant by the death of Father O'Donoghue. (*Annals of the Sisters of Mercy,* Vol. III, pp. 354-355. *Catholic Chronologist,* June, 1914, gives John Bahan.)

also the character of the work to be done in the new diocese by the bishop, his clergy, and the sisters in their missionary enterprise:

> Three Catholic families have not settled within the limits of Arkansas for the last three years and a half. The Bishop has lately traveled on horseback over five hundred miles and met only two families who professed the faith. He states with reluctance and pain, that he has received in his whole diocese, no more than thirty-one dollars for three years and a half, towards the maintenance; hence must the Bishop look to the charity and benevolence of the friends of religion abroad to enable him to provide both for himself and his clergy, food and raiment on the missions of Arkansas; for were all his flock, scattered as they are over a distance of fifty-five square miles, assembled together, they would not form a large congregation.

The inadequacy of spiritual helps in the vast regions of the State of Arkansas was one cause for the gradual ebbing of spiritual vitality among the hardy woodsmen. Spiritual restoration, therefore, could become operative and life-giving only by providing those auxiliaries, the need of which had occasioned spiritual loss. The problem confronting Bishop Byrne was a vital one and its solution lay in the plan which he later adopted, to establish Catholic education in his diocese. After studying the rules and activities of the several religious orders, he decided that the Mercy Sisterhood was the congregation best fitted to assist him in his arduous task of regeneration.

Unable to obtain a foundation of the desired sisterhood in the houses already established in America, Bishop Byrne sailed for Ireland in the autumn of 1850 to invite the Sisters of Mercy of Baggott Street, Dublin, to his diocese. He called at the convent and stated the object of his coming. Mother M. Vincent Whitty, then superior of the mother house, Dublin, was unable to provide from her own community a foundation for Little Rock; however, she directed him to the mother house at Naas, where, she assured him,

he could secure help for his undertaking. She visited the sisters at Naas herself before the arrival of the bishop. In consequence of this visit the bishop found little difficulty in securing a colony to undertake the long and perilous journey, and to face the hardships incident to missionary life. Mother M. Teresa Farrell was named superior of the Little Rock community, and Sister M. Agnes, Sister M. de Sales, Sister M. Stanislaus, together with eight postulants were chosen to be her companions. They sailed for America in the *John O'Toole,* November 30, 1850, an entire section of the ship having been reserved for the use of the sisters.

The scenes incident to leave-taking are usually pathetic; for these valiant souls, whose farewell was to be probably forever, whose offering was one of unselfish love, the trial must have been a supreme test of true Christian charity. The human heart of Bishop Byrne was keenly alive to this painful separation; but the apostolic spirit of the departing band bore bravely the severance of the most sacred of human ties: love of kindred. Three hundred immigrants on board the vessel gave the sisters immediate opportunity to begin the activities of the institute. They spent their days in teaching the children, instructing the adults, and caring for the sick among steerage passengers. A storm arose which drove the vessel to the coasts of Scotland, eight hundred miles out of its course. It was thought for a time that all on board must perish; however, Christmas day, 1850, dawned without a cloud, and the beauty of the day, following such a perilous experience, was a lasting memory with those on board the vessel. Masses were celebrated by Bishop Byrne and Father Sheehan, the latter, a young priest who accompanied the bishop to America. On January 23, they landed in New Orleans and remained with the Ursuline Sisters [2] until February 2, when they set sail up the Mississippi and Missouri in a river boat, the *Pontiac,* and

[2] The Ursuline Convent in New Orleans dates back to 1727.

arrived in Little Rock, February 6, 1851. This was the first community of Sisters of Mercy [3] to be established west of the Mississippi River.

The vicar-general,[4] Father Francis O'Donoghue, to whom the building of the convent was entrusted, had died during the absence of Bishop Byrne; in consequence, no home awaited the sisters. The bishop willingly gave them his own house, a one-story frame building, until their new convent, erected at the sisters' own expense with funds which they brought from Ireland, should be ready for occupancy. Meanwhile the bishop made his home with Judge David W. Carroll, while the ecclesiastical students resided among the settlers.

On the day following the sisters' arrival, visitations of the sick poor were begun. Classes in Christian Doctrine were organized on the following Sunday with an attendance of two children, Adele Carroll, probably of the family of Judge David W. Carroll, and Cassie Reider. On the following Sunday three more were added: Brigid Ryan, Emily

[3] On October 11, 1838, three Sisters of Loretto from St. Genevieve, Mo., opened a school in Pine Bluff, Ark., with Sister Agnes Hart in charge. On August 20, 1839, Sister Agnes died and was the last to be buried without a coffin according to an ancient custom. Years later, when it was necessary to disinter many of the bodies owing to the spread of the river, the body of Sister Agnes was found petrified. It was removed to the new cemetery and an inscribed monument erected over the grave. The Sisters of Loretto remained in Pine Bluff until 1842, when the school was closed, and the sisters removed to St. Ambrose, Post Arkansas. In 1845 they were recalled to the mother house, Loretto, Ky. (See *Loretto Annals of the Century* by Anna C. Minogue, pp. 112-113.)

[4] Father Francis O'Donoghue, while traveling through the diocese to afford sparsely scattered settlers an opportunity of complying with their religious obligations, arrived at the cabin of a family named O'Reilly. Mrs. O'Reilly, who noticed the exhausted condition of the priest, bade him rest while she prepared some refreshments. The good priest, worn out from his long travels, threw himself on a rough couch, the only resting place the inner room could boast of, and was soon fast asleep. When the meal was ready Mr. O'Reilly went to call the tired missionary and found him dead. His breviary was opened beside him and his hat covered his face, probably a protection against flies. The next day the pioneer priest was buried near the old cabin. Later the family left the wilderness and the grave was forgotten. The services of a surveyor were secured to search for the grave but it was never found.

Sellers, and Lizzie Prasche. The number increased, however, until the register reached two hundred.

The sisters heard Mass and made their spiritual exercises in the cathedral which adjoined their temporary residence. A building opposite the cathedral was utilized for school purposes. On the first Monday in September, school opened with an enrollment of thirty-five children, the greater number of whom were non-Catholics.

A reading of the curriculum of St. Mary's, Little Rock, as given in the *Catholic Directory,* 1853, will show that the school conducted by the Sisters of Mercy over seventy-five years ago, might be viewed as a near approach to our present high school course:

St. Mary's Academy

This institution is beautifully situated on the square at the corner of Louisiana and Elizabeth Streets. The buildings are spacious (a large brick addition recently being erected) and the extensive grounds offer a delightful resort during the hours of recreation.

The course of studies will be solid and extensive, embracing the English, French, and Italian Languages; History, Geography, Philosophy, Astronomy and the use of the Globes; Arithmetic, Algebra, Botany, Vocal and Instrumental Music, Drawing and Painting, and all kinds of useful and ornamental Needle Work.

Parents may rest satisfied that every attention, consistent with the spirit of a firm but mild government, will be paid to the comfort of the young ladies placed at this institution, whilst the utmost care will be taken to nourish in their minds those principles of virtue and religion, which alone can render education profitable; no undue influence shall be exercised over religious opinion of the pupils; however, for the maintenance of good order, all will be required to conform to the external discipline of the house.

Terms: Board and tuition, including bed and bedding, per annum, $120.00. . . . Payments to be made semi-annually in advance. If required the Institute will furnish boarders with books and stationery at the current prices. No deduction will be made if any pupil leaves before her quarter shall have terminated, except in cases of sickness.

Observation. To prevent interruption in the classes, visits will

be limited to Thursdays, and made to the pupils only by parents and guardians, or persons authorized by them. The annual vacation will commence on the 15th of July and terminate on the first of September. Besides the uniform—which will consist of brown merino for winter and blue gingham for summer, together with black silk aprons—each young lady will require eight changes of linen.

Bulletins will be transmitted every six months to parents and guardians informing them of the health and proficiency of the children or wards; all communications must be addressed to Mother Teresa Farrell, *Convent of Mercy, Little Rock, Ark.* A new foundation of the order of Mercy will be established near Fort Smith and Van Buren, this year.

On March 10, 1851, the first candidate to the Mercy Sisterhood in Arkansas, Miss Margaret Fitzgerald, an Irish lady of exceptional culture and refinement, entered St. Mary's Novitiate. Three months later, June 22, 1851, the first ceremony of religious reception took place. Rt. Rev. Bishop Martin John Spalding, of Louisville, officiated.

The sacrifices and services of the sisters were rewarded in the constantly growing school attendance. The building could no longer accommodate the number who sought admission; accordingly, a brick structure, formerly a meeting house, was purchased and the interior converted into classrooms. Young ladies from a distance enrolled as resident pupils. Despite its isolation, St. Mary's School "soon swelled to hundreds" of whom scarcely twelve were Catholics. This marvelous success evoked the anti-Catholic hatred of the Presbyterian minister, Mr. Green, who, in order to rouse public opinion, called a meeting of his congregation "to warn them against the errors of popery and to draw aside the veil that hid from public view the real character of the individuals called nuns who had just come among them." [5] He also sent a circular to Pine Bluff, a village a short distance from Little Rock, stating that on a certain day he would deliver a lecture on the "Turpitude of Rome" in the courthouse. Bishop Byrne

[5] *Annals of the Sisters of Mercy*, Vol. III, p. 336.

thought things were come to such a pass as warranted intervention; he, therefore, sent Rev. P. Behan,[6] a man of subtle intellect and sound judgment, to meet Mr. Green at the courthouse. Before the hour appointed for the lecture, Mr. Green died suddenly. This incident, looked upon by the settlers as a visible proof of God's provident care of the sisters, was the means of checking temporarily the further progress of anti-Catholic fanaticism. Subsequently, however, a strong wave of Know-nothingism swept over Arkansas causing many annoyances to the sisters who were advised by Catholics and non-Catholics alike, to leave the State. As a consequence of their refusal, a plot to destroy the convent was about to be perpetrated, when two brothers-in-law, leaders of the undertaking, quarreled, and taking aim simultaneously shot each other, both dying almost instantly. This catastrophe was looked upon by the rioters as a supernatural warning. It evidently had an influence on the dismemberment of the Know-nothing party in the State. There were no more anti-Catholic upheavals.

In spite of anti-Catholic propaganda, and in face of the isolation and the hardships of early days, the sisters were encouraged by the steady growth of their boarding school and academy. Many young ladies, daughters of Irish immigrants, accompanied Bishop Byrne on his return from a business trip to New Orleans in 1852. Many others came from various parts of the State and enrolled as resident pupils.

Nine months after the arrival of the sisters, November 1, 1851, the new convent was blessed by Bishop Byrne and [7]

[6] *Catholic Chronologist,* June, 1914, gives Rev. J. Bahan.

[7] The first Catholic Church, built in Arkansas in 1840 by Father Richar bole,* was incorporated in this convent. Father Richarbole left Little Rock in 1844, and later was drowned by falling off the gangway of a sailing vessel in New Orleans. The church property was sold at public sale in New Orleans and purchased by Abbé Maenhaut, who later sold the property to Bishop Byrne for two thousand dollars to be expended in Masses for the repose of his soul. The property was transferred to the Sisters of Mercy, also the obligation of having the Masses said. (* *Annals of Sisters of Mercy,* Vol. III, p. 362, note. *Catholic Chronologist,* June, 1914, gives this name Father Richard Bole.)

placed under the patronal care of Our Lady of the Immaculate Conception. The chapel, a room scarcely large enough to hold an altar and two priedieux, was enlarged for religious exercises by opening folding doors which separated it from the community room.

In 1853 the first school in charge of the Sisters of Mercy outside Little Rock was established on the historic camping ground of Forth Smith. A few straggling houses, some wigwams and soldiers' barracks were all that Fort Smith could boast of in 1853. The convent situated in the depths of a forest was at once the prey of wild beasts and treacherous Indians. The proximity of these great warriors of an ancient race was terrifying to the sisters. On one occasion a sister while singing in the music room felt the presence of some one near her. On turning she saw a tall Indian wrapped in blankets and decorated with beads, copper rings, and other regalia peculiar to the tribe, standing before her. Several others were watching at the window. After inviting them in the sister continued the singing. At this juncture other sisters appeared, the superior bringing rosary beads, some of which she presented to the chieftain, who, after selecting the longest, distributed the others to his companions, giving to each the next in size according to his rank. This little act of kindness and hospitality on the part of the sisters endeared them to the Indians. When the bishop came among them, he invited the Indians to bring their wives and children to the convent, where the sisters entertained them with music and singing, after which instructions in Christian Doctrine were given.

The church property, purchased in 1852 by Bishop Byrne while on visitation of the diocese, consisted of several buildings, the headquarters of General Zachary Taylor during the Mexican War. Here Mother M. Teresa and four sisters were brought to direct the remodeling of the building for school and convent purposes, March 4, 1853. Two rooms in the barracks were fitted up for the sisters, and

schools were opened for boys and girls; classes in Christian Doctrine were also organized. A boarding school under the patronage of St. Ann, and modeled on St. Mary's Academy, Little Rock, was opened in 1854. Indian children were educated here, many of whom embraced the Catholic faith.

The isolation of the sisters was almost complete. It was often impossible to get in or out of the state. Mother M. Teresa on her way from Ireland with six other sisters was obliged to remain in Helena for seven weeks waiting for the June flood. Because of this inconvenience of traveling to Little Rock three novices, stationed at Fort Smith, made their vows at this house in 1855. Bishop Byrne officiated at the ceremony, at the conclusion of which he congratulated the sisters on the successful progress of their work and the growth of the sisterhood, then to be found as far as the utmost bounds of civilization, close by the encampment of the wild sons of the forest." [8]

Up to this time no free school had been opened in Little Rock. We read in the *Catholic Directory*, 1855:

St. Mary's Academy

Number of pupils, including boarders, 45. A school will be opened this year on the convent grounds for the gratuitous education of poor female children.

The progress of the sisters made in four years is evinced in the following notice in the *Catholic Directory*, 1859:

Convent and Academy of St. Ann near Fort Smith
St. Mary's Academy; St. Catherine's Academy

Circulating Libraries have been established, and with profit to religion at Little Rock, by the Sisters of Mercy.

The following year, 1860, the *Catholic Directory* gives:

Convent and Academy of St. Ann near Fort Smith, mother house of the Sisters of Mercy, Sister Mary Baptista Farrell, superior.

[8] Cit. *Annals of the Sisters of Mercy*, Vol. III, p. 342.

St. Mary's Academy, Little Rock, under the charge of the Sisters of Mercy, Sister Mary A. Craton, superior.[9]

St. Catherine's Academy, Helena, under the charge of the Sisters of Mercy, Sister Mary Teresa Farrell, superior.

Meantime the increase of school work and the dearth of vocations among the native element, forced Mother M. Teresa to look to Ireland for coworkers. In May, 1856, in company with Sister M. Vincent, Mother Teresa sailed for Ireland and returned to Little Rock the following year, 1857, with five candidates for the Mercy Sisterhood.

The ceremony of the religious reception took place at St. Mary's Convent, Little Rock, June 15, 1857. The chapel being too small to accommodate all who wished to attend the ceremony, a portable altar was erected at the front entrance of the convent. The procession of priests and religious, the music prepared for the occasion, together with the sermon delivered by the bishop, made no little impression on the spectators. In February of 1858, the sisters were invited to open a school in Helena, Philips County, at that time the richest section of the State in lands and the most thickly populated.

In order to secure the steady advance of Catholic education in his diocese, Bishop Byrne sailed for Ireland in 1859 to secure reënforcements for his school. On his return he was accompanied by twelve young ladies, aspirants to the Mercy Sisterhood, and several young men, candidates for the priesthood. The young ladies were sent to Little Rock to begin their novitiate training at once; the bishop, however, remained at Helena several months to superintend the erection of a new academy for girls, to be known as St. Catherine's. Sixty children from Helena registered in the day school, others came from the State of Mississippi, conveyed hither in "dories" and "dug-outs."

The following advertisement of St. Catherine's Academy, Helena, appears in the *Catholic Directory*, 1860:

[9] *Annals* give Mary A. Carton.

St. Catherine's Academy, Helena, Arkansas
Under the charge of the Sisters of Mercy

The buildings are spacious and convenient and are situated on the heights over Helena, affording an extensive and commanding view of the city and waters of the Mississippi.

The locality for a female academy cannot be surpassed, if equalled, in the United States. Steamboats passing up the Mississippi from New Orleans almost every hour, will land young ladies within sight of St. Catherine's. The course of studies will be solid and extensive, embracing all the branches of education, taught in the best and oldest schools in the country. The scholastic year is divided into two sessions of five months each.

Terms: Board and tuition per session of five months, $70.00. For Day Scholars: First Class, per session, $20.00; Second Class, per session, $18.00; Third Class, per session, $16.00; Fourth Class, per session, $14.00; Fifth Class, per session, $12.00.

Bulletins will be transmitted at the close of every month informing parents and guardians of the health, proficiency, and conduct of their children or wards.

The breaking out of the Civil War, and the death of Bishop Byrne in 1862, checked seriously the then increasing current of Catholic education in the State of Arkansas. In the summer of 1861, Bishop Byrne, while in Fort Smith on a visitation of the diocese, was stricken with a fever from which he never fully recovered. In October, 1861, he was improved sufficiently to warrant his return to Little Rock, but failing to gain strength there, and thinking a change of climate might benefit him, with one attendant he went to Helena in February, 1862; before leaving, however, he signed and transferred the deed of the convent property to Mother Alphonsus Carton.

The death of Bishop Byrne, June 10, 1862, was a severe blow to the sisters and to the entire diocese. He had been "a voice crying in the wilderness" to his widely scattered people. To the bereaved sisters, from his first visit to the convent in Naas, Ireland, when in 1850, he went there to seek colaborers in his apostolic work, to the time of his

death, he proved a kind father, a protector and friend to the valiant women who shared with him the hardships in the work of building up the spiritual life of the diocese.

The body of Bishop Byrne, wrapped in purple silk which the sisters had on hand, was buried in a cypress box, no coffin being then available. Nineteen years later the body was disinterred and remained three days in the sisters' chapel, when the second obsequies took place, the final resting place of the great pioneer priest being a crypt under the vestibule of the new cathedral.[10]

The two years following the death of Bishop Byrne marked a period of struggle, suffering, and want, for the Sisters of Mercy in Arkansas. Their three convents were situated within an area of military activities and constant struggle between South and North. The defeat of General Price at Pea Ridge, May 6-8, 1862, and his subsequent retreat to Little Rock were attended by much suffering from wounds, cold, and exposure. An emergency hospital was opened in a brick building, the property of the sisters, opposite the convent. Here were brought almost immediately twenty-five war victims. Owing in a large measure to the meager supply of rations and clothing allotted to the sick and wounded, the death rate was very high. Forty coffins, it is said, were the daily output of the coffin factory which stood where St. Andrew's Cathedral now stands. Aside from the horrors of actual warfare, the sisters suffered also from scarcity of food and clothing. For two years they knew not the taste of tea nor coffee; shoes were fifty dollars a pair and hard to get at that; habit material could scarcely be had at any price.[11]

[10] There were present on this occasion Bishop Patrick John Ryan, Coadjutor then in St. Louis, later, 1884, Archbishop of Philadelphia; Bishop Fitzgerald, Little Rock; Bishop Neraz, San Antonio, Tex.; Bishop Watterson, Columbus, Ohio; Bishop Gallagher, Galveston, Tex.; and Bishop McCloskey, Louisville, Ky.

[11] Confederate paper money was so depreciated in value that calico was sold at $40 a yard; a spool of thread cost $20; a ham, $150; a pound of sugar, $75; and a barrel of flour, $1200. See McMaster's *School History of the United States*, one vol. ed., p. 423.

Soldiers detailed for guard duty by the Confederate officers, personal friends of the sisters, protected the convent during the night. Several companies from Louisiana camped about the town and its vicinity. When sickness visited the camp, the sisters took care of the ailing, also after the skirmishes. The Confederates held Little Rock until September 10, 1863, when it fell into the hands of the Federals under General Steele, who at once assigned guards to protect the convent. This military guard continued for seventeen months.

When the Federal soldiers entered Little Rock they encamped on the convent property in ignorance of the nature of the institution. They appropriated for their own use the hay and oats from the barns on the premises and destroyed the fence which separated the sisters' property from the assigned camping ground. On one occasion, as stated in the *Annals,* a cow owned by the sisters strayed through the broken fence. A sister who was somewhat perplexed as to how she could reach the cow, said, "There must be Catholic Irishmen among these Northern soldiers. If they see the religious habit they will respect it." With a child as a companion, she advanced toward them. A soldier seeing the sister, approached at once. "Will you be kind enough, my friend," she said, "to turn our cow back into the enclosure?" "Certainly, madam," he replied in accents that suggested the banks of the Suir, "can I do anything else for you?" [18] The sisters and the new regiment became the best of friends, and when the sisters could not procure food for the children orphaned by the war, the Federal soldiers gave of their own meager supply. The Federal officers also treated the sisters with kindest courtesy.

As a natural consequence of war, the Fort Smith and Helena communities were not without their share of suffering and privation. Military engagements took place almost within view of both convents. In Fort Smith, Confederate

[18] Cit., *Annals,* pp. 369-370.

soldiers, mere boys, striplings, could be seen in scattered groups, protected only by tattered clothing, their shoeless feet covered with rags. Many of these youths the sisters knew personally, and their hearts yearned for the boys of the sunny South who never before felt the penetrating blasts of winter in the North.

In a large barn on the sisters' propery, General Steele, in the name of the government, proclaimed the negroes free. The riotous revelry of the emancipated slaves struck terror into the hearts of the sisters. Crazed with liquor, the "freedmen," armed with knives and clubs, roamed the streets of the village where only a few white men could then be found. Women barred windows and doors against the sinister mob. When the turbulent enthusiasm ceased and normal conditions were restored, the sisters thanked God for what they considered a visible proof of His Divine protection.

The paralyzing effects of the war on Catholic education in Arkansas were felt most disastrously in Fort Smith and Helena, the former on the Texas border, the latter on the banks of the Mississippi. When the river broke through the levees, the streets were generally flooded to a depth of sixteen feet. At such times the sisters visited the sick in skiffs. The convent, reached by thirty-three steps, was sufficiently high to escape serious damage. During the war official communications were brought in a small steamer to the general, who resided near the convent. In 1867 when Bishop Fitzgerald paid his first visit to the convent, the boat which conveyed him thither was fastened to the porch of the convent during his stay.

After the war the schools in Helena [13] never regained

[13] In the summer of 1863, Helena was held by a Union force of 4000 under General Prentiss, the river also being guarded by a large gunboat. On July 4, the Confederates, 7600 men under General Holmes, made an unsuccessful attack on the city with a loss of 173 killed, 687 wounded, and 776 missing, in all 1636. The loss to the Union force did not exceed 250 killed and wounded, no prisoners. (See *American Cyclopedia*, p. 617.)

their former prosperity. The pay school, the sisters' main support, was closed owing to a lack of patrons who sought a livelihood elsewhere. For ten years the sisters labored and struggled to keep open the doors of their schools, the way to Catholic education, but on January 23, 1868, they were obliged to return to their mother house in Little Rock.

On December 8, 1875, the convent in Fort Smith was destroyed by fire. This great loss, following closely after their partial recovery from financial straits due to war and its consequent "hard times," was a severe blow to the sisters. The following year, however, a new convent was erected, with greater dimensions and more convenient quarters.

The fourth foundation of the Sisters of Mercy in Arkansas was made in Hot Springs from the mother house in Little Rock in September, 1880. The sisters' residence, the gift of Rev. Patrick McGowan,[14] was ill suited for a combination convent and school. Six rooms were, however, prepared for school purposes. Owing to unsettled financial conditions, a result of government claims against property owners, the settlers were not able to give much pecuniary aid to the sisters. These disputes over property claims were finally settled by arbitration, but with great financial loss to many of the settlers, who, if they wished to retain their houses and lands, were obliged to repurchase them.

For the purpose of opening an infirmary in July, 1888, a building near the church, erected for hospital purposes at the cost of twenty-five thousand dollars, was purchased by Doctor Keller, of Hot Springs, at the instance of Father McGowan; for ten thousand dollars. Two thousand dollars were paid immediately, the balance to be paid from the proceeds of a farm then up for sale owned by Father McGowan in New Gascony. The building was solemnly blessed and placed under the patronage of St. Joseph, on the Feast of Our Lady of Mercy, September 24, 1888.

[14] The last priest ordained by Bishop England, April, 1840.

Hot Springs was peculiarly adapted for hospital purposes because of its health-giving waters.

In the early missionary days of Father McGowan the poor settlers brought food to the Springs and boiled eggs and potatoes in its waters. At that time there were no doctors in the village and bathtubs were unheard of. The sick and the ailing, the white man and the Indian alike bathed there, and often cures were wrought, thus proving the efficacy of its healing properties.

In 1895 the sisters were invited to take charge of the school opened in St. Patrick's Parish, North Little Rock. The visitations of the sick and the poor in their homes, and the inmates in prison formed no small part of the active life of the sisters in the State of Arkansas. Instructions in Christian Doctrine were given to the prisoners. Those on whom the death sentence had been pronounced yearned for and found consolations which religion alone can give. An incident that occurred in Hot Springs and was narrated in the *Annals of the Sisters of Mercy* shows the power of God's grace in the soul conscious of guilt. It deserves notice here.

Bernadino Casat, twenty-five years of age, of Spanish lineage and a native of New York, was sentenced to death in expiation of the crime of murder. His youth, perhaps, appealed strongly to the people who believed in his innocence and who brought the case to the Supreme Court for further trial. The decision of the lower court, however, was not revoked. The young man confessed his crime to the sisters, also to the priest in confession. As the day of execution approached, the feeling of the non-Catholic people reached almost the state of frenzy. They threatened the priest; if he did not save the young man, his own life would be in jeopardy. The priest, who was the most respected man in the state, soon lost favor among the people and could not leave his house without a guard. The sisters who held sacred the confession of the condemned man counseled him to confess his guilt openly, thus saving in

expiation of his crime, the reputation and the life of the priest. A full confession followed.

Sincerely penitent and grateful for all favors both spiritual and temporal, he expressed himself in a letter written to the superior of the convent on the eve of his execution.[15]

Dear Mother:

. . . With unrelenting grief I address this little farewell to you as a token of my appreciation of the kind and tender motherly devotion you and your dear Sisters have bestowed on me in my trying moments of anguish and despair. No mouth can utter the abundance of gratitude that exists in my heart—I, who was not worthy to stoop at your feet or grovel in the dust beside you, but by the Divine intercession of our Holy Mother, the Blessed Virgin, *inspired by you,* you have directed me to the right course. . . . I, who have broken the law of nature and man, will soon be brought to appear before the Holy Tribunal where justice and mercy are bestowed on all sinners, to answer for my numerous crimes that I committed through my weakness—I, who have the heart and instinct of God's creatures, and who rebelled against His divine will through older heads and evil influence. . . . Mother, should I gain the reward of a true penitent, I will remember the dear Sisters who directed me to my Redeemer, and fitted my soul for His heavenly kingdom. So, mother, accept my sincere farewell from one who was once lost but is now found. . . . I give my dying thanks to you and the priest and all the dear *Sisters* . . . and, if my thoughts can be collected in my future home I will pray for all the Sisters of your holy order,

I remain in Faith, Hope and Charity,

Dino Casat.

During the seventy-seven years of labor in the Diocese of Little Rock, the Sisters of Mercy have generously given of their strength and energy to make strong the social fabric of religion which alone makes for social reform. Their expansion has not been wide compared with other foundations of pioneer days, but this may be due, in some measure, to conditions which followed the Civil War.

[15] The letter is rather effusive, characteristic of a temperament and nationality not American. But there is no doubt of its genuine feeling and sincerity.

CHAPTER V

IN THE DIOCESE OF HARTFORD

The wicked man fleeth, when no man pursueth; but the just, bold as a lion, shall be without dread.—Prov. xxviii. 1.

In 1851 came the first invitation to the Sisters of Mercy to open houses of their congregation in New England States. Rt. Rev. Bernard J. O'Reilly of the Diocese of Hartford requested a foundation of sisters, with the consent of Bishop O'Connor of Pittsburgh. The new opening was to be made in the city of Providence, Rhode Island, then the center in New England of the anti-Catholic strife, familiarly known as Know-nothingism.

Mother Francis Xavier Warde was wisely chosen to direct this new and momentous undertaking. With her sister-companions, Sister M. Camillus O'Neill, Sister M. Josephine Lombard, Sister M. Joanna Fogerty, and Rev. James O'Connor, the bishop's brother, as protector, Mother Francis Xavier Warde left Pittsburgh by stagecoach on the evening of Ash Wednesday, March 6, 1851. The route was by way of Harrisburg, through Lancaster to Philadelphia, then on by way of New York. The travelers arrived in Providence, Rhode Island, on the evening of March 11, after five days spent in the coach and wayside inns, and the probable stop-over to hear Mass on Sunday in Philadelphia.

A poor dwelling, scantily furnished, awaited the little band of missionary sisters on High Street. As room capacity was limited no provision had been made for a chapel; however, a temporary altar was soon in position

and on the next morning, March 12, the sisters had the happiness of hearing Mass and receiving Holy Communion in their first convent-home in New England. Strengthened and consoled by the Real Presence in their midst, the sisters went about with renewed courage to make their work effective in this new field of endeavor.

The first work of the sisters was the organization of the Cathedral Sunday School in the basement of the Cathedral Saints Peter and Paul. This took in the children of the different city parishes. In a short time, however, the number so increased as to render the opening of separate Sunday Schools in the different parishes imperative. Classes in Christian Doctrine were also organized at the convent for those who had not the opportunity early in life for adequate instruction and preparation for the Sacraments.

The first novitiate, 1851, comprised the following members: Sister M. Stanislaus,[1] Mary Ann Spain; Sister M. Bernard, Marie Reid; Sister M. Borgia, Catherine Douglass; and Sister M. Patricia, Ellen Whealan. Toward the end of August, 1851, the first public ceremony of religious reception took place in the Cathedral of Saints Peter and Paul on High Street, later Westminster Street. Clothed in the vesture of brides, three young ladies, candidates for the Mercy Sisterhood, received the habit and veil after the celebration of High Mass; Rt. Rev. Bishop O'Reilly celebrated. The Rev. Father McElroy, S.J., who conducted the sisters' August retreat, preached. This ceremony, as prescribed by the ritual, is at all times impressive; to the people in Providence seventy-seven years ago it was unique in its solemn grandeur.

Visitations of the sick and the poor began with the coming of the sisters to Providence. This was, so far as we

[1] Sister Stanislaus had been for some time a pupil at the private school in Binghamton, conducted by Mrs. Edward White (sister of Gerald Griffin) and daughters, from 1836 to 1852.

know, the first welfare service [2] rendered in this rigid puritan city. These visitations were not confined to city districts, but took in the neighboring parishes and wherever the sisters' ministering care was needed. Many poor families received food and other forms of relief from the sisters' own meager supply. Later, the people of the parish left baskets filled with food at the convent to be distributed among the poor. These charity missions were generally attended on foot; the street car was then unheard of, and the modern touring car might well have been viewed in the light of "Aladdin's Lamp." Insults and acts of rowdyism, inspired by the "nativists," were not uncommon on these missions of mercy in the formative period of the Mercy Institute in New England.

In September the sisters were invited to take charge of the Cathedral School of Saints Peter and Paul in Providence. This school had been established some years previous and placed in the care of three lay teachers, two ladies and a gentleman. Classes were held in the basement of the cathedral with two hundred pupils enrolled. When the sisters went there in 1851, a survey of the basement-school showed how necessity or poverty had become the mother of invention. Two rows of benches, long and narrow, placed at each end of the large room, were used as seats. Boards fastened to the walls with hinges and lowered when needed, then held in place with supports, were the desks used in this early school. The present-day dis-

[2] It is very probable that the first welfare service conducted in New England, was inaugurated in Boston in 1832, when Sister Ann Alexis and two sister-companions, Sisters of Charity from Emmitsburg, Md. (Mother Seton Community), came to establish their work in schools, orphanages, hospitals, and on the visitation of the sick.

As early as 1817 the Ursuline sisters were in Boston, but being strictly a teaching order, the scope of their work does not include work in the hospitals, and the visitations. This community of Ursulines removed from Boston to Charleston, July 17, 1826, and opened a boarding school in the convent. On the night of August 11, 1834, the building was destroyed by fire, the work of the Know-nothing "Nativists." No compensation for this great loss has ever been made. (Shea, *History of Catholic Church in United States*, Vol. III, pp. 126, 474 *et seq.*)

ciplinarian in a classroom splendidly equipped with modern "steel standards" may perhaps look askance upon these primitive conditions; yet the products of the school seventy-seven years ago were a visible proof that "boards" and "benches" did not preclude real work.

An academy also was opened at St. Xavier's with ten pupils on record. This was the humble beginning of the present well-equipped St. Xavier's Academy and High School, the first Catholic institution of its kind in the State of Rhode Island. Two rooms, the one used for a music-room, the other for enlarging the chapel during the sisters' religious exercises, were utilized for academy purposes. The sisters proved themselves veritable stage-managers, so adept did they become in shifting the "setting" for the various scenes; a change, however, was imperative if the sisters were to provide for the increase in application for admission, both to the sisterhood and to the academy. The need forced a change in October, 1851, when the sisters removed to a three-story stone residence on Broad and Claverick streets, purchased during the summer by Bishop O'Reilly. This building consisted of six rooms and attic. The three lower rooms served as parlor, refectory, and kitchen when not in class use. Rooms in the second floor were utilized for chapel, community-room, and novitiate. The last two served also for class use during school sessions. The attic was converted into sleeping apartments.

A frame house in the rear of the convent was converted into an asylum for girls; twelve little girls were sheltered here. This was, so far as we know, the second of its kind under Catholic auspices established in New England; the first home for orphans had been opened in Boston in 1832, and placed in care of three Sisters of Charity[3] from Emmitsburg, Maryland.

During this year, 1851, the sisters were invited to open a school in St. Patrick's Parish in the city of Providence.

[3] Sister Ann Alexis, Sister Blandina, and Sister Loyola.

The number of pupils enrolled was two hundred. The mission was attended from St. Xavier's Convent until 1870, when it was deemed expedient that the sisters should reside in the parish in order to carry on with less hardships other activities: welfare work in the parish, the care of the sick and the poor in their homes, and the instruction of adults for the Sacraments.

Despite the unfriendly spirit of sectarians and the Know-nothing movement, together with the lack of accommodations in their new convent-home, the new foundation was remarkably signalized in the number of vocations to the Mercy Sisterhood.

The *Catholic Directory* of 1852, within a year after the sisters' advent to the Diocese of Hartford, shows a record of six professed sisters, seven novices, and nine postulants in the community. The first activities of the sisterhood as accredited by the *Catholic Directory* of the same year, 1852, may be gleaned from the following:

Sisters of Mercy, Providence, R. I.

The Institute of Mercy embraces the following objects: the care of the sick and the support of female orphans; the support and protection of virtuous but poor and destitute young women until provided with situations; the visitation of the sick and providing the sick-poor with such comforts as circumstances may enable; the education of female children.[4]

The sisters also opened an academy in their convent where all the branches essential to a complete education are taught by sisters eminently qualified.

Orphan Asylum

The Sisters of Mercy have opened a female orphan asylum at their residence. Twelve little orphan girls are cared for at the Convent.

[4] It was the custom in the early pioneer days to give girls only, in the charge of sisters in schools and orphanages. This custom was later discontinued, due probably to the firm stand of Bishop Hughes of New York, when the Sisters of Charity were to be withdrawn from the orphanage in New York, 1846. (Hassard, *Life of Archbishop Hughes*, pp. 289, 302.)

Cathedral Free School

The Sisters of Mercy have charge of this school, in which they teach daily, three hundred girls.

St. Patrick's Free School

The Sisters of Mercy are in charge of this school and teach daily in it two hundred little girls.

The rapid increase of the number of aspirants to the Mercy Sisterhood made possible the opening of free schools in the cities of Hartford and New Haven, Connecticut. The first foundation from Providence was made in the city of Hartford, St. Patrick's Parish, May 11, 1852. Six sisters with Sister M. Paula Lombard, superior, comprised this colony. Their first residence, a two-story brick house on Franklin Street, was blessed and given the name, St. Catherine. The Hartford community was cradled in poverty, but its inception was rich in germinal growth and spiritual activity and vigor which the mature product testifies. School was opened in the well-lighted and well-ventilated basement of St. Patrick's Church recently completed. Two sisters had charge of the girls and boys.

In 1858 the chapel, which occupied about one-third of the basement, was converted into classrooms to accommodate the large increase in attendance. In 1861 the primary and the intermediate grades numbered about two hundred pupils. These, formerly in charge of male teachers, were given over to the care of the sisters in 1862. Six sisters were now employed in the parochial school. In 1866 a new school building, a three-story, eight-room brick structure, was erected on Allyn Street. The boys' intermediate grades were given in charge of the Christian Brothers, while the sisters retained charge of the primary department of boys, and continued the school in the basement of the church. Some years later these classes were also accommodated in the Allyn Street school; the large hall formerly

used for assembly purposes having been converted into classrooms.

Meantime the convent on Franklin Street (Hartford) could no longer comfortably accommodate the sisters and the growing number of orphans. The urgent appeal for the opening of an academy made arrangements for the already overcrowded convent, more complex. The new convent on Church Street, then in the course of erection, would not be in readiness for some time. However, the acquisition of a spacious dwelling on Trumbell Street simplified matters; it served the triple purpose of convent, academy, and home for orphans. When the sisters moved into their new convent on Church Street, the number of academy pupils on roll was thirty and the number of orphans about the same. Later, young ladies living at such distances as to render it impossible to attend day school, were received here as boarders.

In 1864 a new two and one-half story brick building was erected on the church property as a home for orphan boys. It was blessed and placed under the patronal care of St. James. In 1868 the sisters opened a parochial school in St. Peter's Parish, the second school under their charge in Hartford. Three sisters residing at St. Catherine's Convent went daily to teach in St. Peter's. In 1866 when the school was first opened, it was placed under the supervision of the Board of Education, but this controlling power proving unsatisfactory, the school was closed. In 1868 the sisters were invited to reopen the school. The higher grades in the boys' department, however, were given in charge of male teachers. The sister-teachers of St. Peter's made their home at St. Catherine's until August, 1870, when a temporary home on the historic Charter Oak Place was provided for them. An academy was opened at the convent with nineteen pupils on record. In 1872 at the division of the diocese, St. Catherine's Convent

became the mother house of the Sisters of Mercy in the Diocese of Hartford, Connecticut.

On May 12, 1852, the day following the opening of St. Catherine's Convent, Hartford, a second foundation sent out from Providence opened a convent and school in St. Mary's Parish, New Haven, Connecticut. A comfortable home awaited the sisters on George Street. The blessing of the convent, which was called St. Mary's, followed their arrival. Those who welcomed the sisters in their new convent witnessed a pathetically tender scene when two little orphan girls came to the sisters eager for shelter and a home.

The old St. Mary's Church, formerly owned by a Congregational Society, had been used for school purposes years before the coming of the sisters to New Haven. This school was supervised by a lady teacher who was highly qualified, as the efficient work of her pupils showed. When the sisters took charge of this school there were on record two hundred pupils. Three parishes were represented in the student body, namely, St. Patrick's, St. John's, and St. Mary's. The orphan girls of school age attended the parochial school. An academy was opened at the convent where sixty pupils could be accommodated. The removal of the orphans to St. Francis' new Orphan Asylum in 1864 greatly augmented room capacity in the academy.

A second school was opened in New Haven in the parish of St. Patrick in 1864. The sisters were invited to take charge of the girls; male teachers were invited to care for the boys until 1867, when they, too, were given over to the care of the sisters. In 1862 the crowded condition of the school warranted a new building, which was erected near Hamilton Street facing Wallace Street. The following year, 1863, this school was ready for classwork, and as it continued to grow it called for three additional teachers in 1867.

During this year, 1867, the Rev. Matthew Hart, pastor of St. Patrick's Church, succeeded in obtaining from the Board of Education legal recognition for his schools which were now placed under the supervision of that Board. This legal recognition extends also to the sister-teachers whose salaries, like those of public school teachers, were commensurate with the school grade taught. At this time there were seven hundred children in the schools. Late in the year the parish school buildings on Hamilton and Wallace streets were leased by the Board of Education. After many alterations in the structure of the buildings, and a greater expenditure for furniture and equipment, schools were reorganized on January 17, 1868. There were eight grades, including primary, intermediate, and grammar departments. Ten sisters, nine teachers, and a principal were in charge at the beginning; later another sister was added to the teaching staff. The high standard of efficiency in the schools recognized by the Board of Education established the prestige of the sisters as teachers in New England.

Meantime an addition to the corps of teachers at St. Mary's taxed its accommodation capacity. To facilitate matters, St. Patrick's teaching staff, whose headquarters were at St. Mary's, took up their residence in a temporary convent on Chapel Street, October 2, 1869, and remained there until the fall of 1870, when a residence on Franklin Street was purchased and remodeled for their use.

The increase in the Catholic population of St. Patrick's Parish gave proportional increase in school attendance, which called for additional classrooms. These could be found only in the erection of a new building; accordingly, a three-story structure designed for classrooms, library, reading rooms for the young men of the parish, and a large hall for assembly purposes, was erected on Wallace Street. In 1872 at the division of the diocese, New Haven became a branch house of St. Catherine's Convent, Hartford, the mother house of the Sisters of Mercy in Connecticut.

Meantime the third school entrusted to the sisters in the city of Providence opened in St. Joseph's Parish in the sacristy of the church, 1854. A new school building was at this time far advanced in course of erection. When it was ready for school work, there were enrolled, boys and girls, one hundred and sixty pupils. The girls were given into the charge of the sisters; a male teacher was given supervision of the boys. After a short existence this school, because of economic and financial conditions, was closed and the building was converted into a pastoral residence. Seventeen years later, 1875, the Rev. Daniel Kelly, pastor of St. Joseph's Church, began the erection of a new school, a three-story brick building, on John Street. After the death of Father Kelly in 1877, the school property passed into the hands of the Jesuit Fathers; the school remained closed until 1879 when it was reopened for girls only. The boys attended the Christian Brothers' School. A high school department was added in September, 1881, and continued until 1891, when St. Xavier's Academy became the central high school for the parochial schools of the city.

During the year, 1854, the sisters were invited to open a school in Newport, Rhode Island. They arrived there May 3, and the following week school opened with an attendance of sixty pupils. The convent, a small cottage which formerly served as church during the week while the new edifice was being built, was moved to a tract of land, the gift of Mrs. Goodloe Harper and Miss Emily Harper, descendants of Charles Carroll of Carrollton, whose home was in Baltimore. They spent their summers at Newport and became interested in the work of the sisters. A new wing was added to the convent, making a combination convent and school.

The convent was blessed and given the title, "St. Mary's of the Isle." The sisters began at once the visitations of the poor and the sick. Many large donations were placed in their hands to be used in relief of the destitute. Those

who contributed largely were Mr. Charles Mixtur, Mr. Sidney Brooks,[5] Mr. Royal Phelps,[5] and Miss Emily Harper.

At the opening of the school two sisters were sufficient to manage the classes. Later, when summer visitors, benefited by the health-giving climate, made Newport their permanent residence, the attendance at St. Mary's called for more teachers. In 1862 the Naval Academy ships from Annapolis were stationed here. During their stay daughters of Naval officers and of professors in the academy, nearly all of southern families, were among the student body of St. Mary's of the Isle.

The need of a select school hastened the opening of an academy in St. Mary's in October, 1867. Twenty-eight girls from the parochial school enrolled as first pupils. The organization of an academy relieved pressure in the parochial schools until the new school was in readiness in the spring of 1867. The new building was a three-story structure designed for school purposes and an assembly hall. Two classrooms on each floor were opened in the beginning. The boys' higher intermediate grammar and high school grades were given in charge to a male teacher until 1871 when the sisters were invited to assume the responsibility. The high school course was not formally added to the curriculum; however, many of the pupils remained at school until they completed almost the entire course usually prescribed for an accredited high school; bookkeeping, typewriting, and stenography were also given. The normal music course was taught in all the grades. The classrooms hitherto not in use were now made available. A circulating library of two hundred volumes was inaugurated in the Sunday School department in 1868. The old

[5] Both non-Catholics. The former was probably a kinsman of Charles Timothy Brooks, born at Salem, Mass., June 20, 1813; died at Newport, R. I., June 14, 1883. He was an American Unitarian clergyman and author, noted chiefly as a translator from the German.

convent, St. Mary's of the Isle, no longer a fit dwelling, was removed and a spacious building, three and one-half stories in height, was erected on the site of the old building in 1880. Additional improvements were made in 1892, which gave the academy more convenient quarters. The academy at this time, 1892, had on record a total attendance of eighty-four pupils: girls, sixty-six; boys, eighteen.

In order to economize classroom space the interior of the school building was altered and improved in 1889. In 1893 the school records show a total attendance of 556 pupils: girls, 272; boys, 284. Eight pupils, six girls and two boys, were graduated at the end of the scholastic year, 1893.

Meantime St. Xavier's Academy in Providence was so far successful as to attract the leading non-Catholic families in the city of Providence and vicinity; in consequence, various creeds were represented in its student body; no religious test was required as a qualification for registration. In view of subsequent events this academy was a potent factor in changing the attitude of men's minds toward the sisterhood and the Catholic belief in general. Its cultural influence was far-reaching. The non-Catholics who attended the academy, as well as the Catholics, marveled at the high degree of intellectual and spiritual culture embodied in the humble teaching staff of the academy. The children's enthusiasm found an outlet within the home circle. Here were discussed the rarer qualities of mind and heart of those religious women who formerly had borne in silence the insult and the opprobrium of the then *native culture.*

This religious strife, which was still rife in the city, assumed a new and active form on March 20, 1855, as the records which chronicled this anti-Catholic movement and propaganda inform us. The actual condition of affairs in Providence may be tolerably well gleaned from the following communications:

Providence *Journal*
March 21, 1855.

An article headed "An American Girl Confined in a Nunnery," appeared in the Tribune yesterday, that Miss Newell, a young lady of this city, having in prospect quite an amount of property, was persuaded to enter the Convent of Mercy by undue influences, and that she was not allowed to visit her mother, who was dangerously ill. The following communication was handed to us by the young lady, at whose request we called at the convent last evening. We found there one of her relatives and the Mayor who, with commendable promptness, had gone to investigate the subject. Her story, as repeated by herself, was this: Some years ago she became inclined to the Roman Catholic faith and after deliberation she made up her mind to join that communion. This step was naturally opposed by her family and in deference to their wishes she postponed it; but subsequently she was baptized in this church. After she became twenty-one years of age, she determined to enter the Convent of Mercy. She said that she was led into this by her conviction of right and that although she regretted to offend her family, she saw no prospect of their becoming reconciled to it and she had fully determined upon it and was of age she delayed no longer; that she was perfectly free to go and come as she pleased, and went into the streets daily; free not only to go out but to stay out and that she could return to her family whenever she pleased. She indignantly denies that she manifested indifference to the sickness of her mother, and said that being told that her mother was ill on account of her going to the convent, she thought that it would only have a bad effect if she went to see her at present, unless with the intention of staying; in which view of the case the friend who at first asked her to go, assented.

We have no doubt of the truth of her statement, and we understand that His Honor the Mayor was equally convinced of it. As Miss Newell's fortune has been referred to, it may be proper to state that she became entitled, on the death of her father, to about $5,000.

However unpleasant it may be to see a young lady of high intelligence and character forsake the religion of her father and devote herself to conventual life, instead of remaining in the society which she is so well qualified to adorn, there is certainly no law

against it in the land of Roger Williams, and she must judge for herself.

During this visit to the convent, Mr. Knowles, the Mayor of Providence, personally requested Mother Warde in company with her sisters to leave the city, lest a fate worse than the destruction of the city be meted out to them. She inquired if he could not in his official capacity prevent a riot and the probable bloodshed. He replied that he was powerless in face of such force [6] of armed men. Mother Warde's answer called for not a little courage: "If I were Chief Executive of municipal affairs, I would know how to control the populace." When again he urged her to leave the city, her reply was characteristic of the great Mother's heroism, "We will remain in our house, and, if needs be, die rather than fly from the field of duty wherein God has placed us." [7]

The answer to the calumny published in the *Tribune*, dated March 21, 1855, is found in Miss Newell's communication which is illuminating:

To the Editor of the "Journal":

The insertion of these few lines would confer a great favor upon one with whom the public has deemed proper to interfere most unpardonably. They are simply to declare the statement published in the *Tribune* of today, concerning her entrance to the Convent of Mercy, utterly false. In the present case she believed the shrinking from appearing before the public, which, under common circum-

[6] Ten thousand of the Know-nothing party were expected to join the Providence-riot in behalf of their "Yankee" brethren. (*Annals*, Vol. III, p. 399.)

In May, 1844, four thousand *Nativists* of Philadelphia attempted to burn the Convent of the Sisters of Charity of the B. V. M., who were in charge of the School of St. Michael's. They were prevented by the Irish who took up arms against them. The following day four thousand of the Know-nothing party assembled on "Independence Square" where their fury received new fuel in the form of speeches, etc. On May 8, St. Michael's Church was destroyed and sixty houses of the Irish set on fire. St. Augustine's Church, library, and house were destroyed during the night. (*Kenrick's Diary and Visitation Records*, 1830-1851, p. 221 *et seq.* and *Kenrick-Frenaye Letters*, p. 189 *et seq.*)

[7] *Life of Rev. Mother M. Xavier Warde*, p. 170.

stances, delicacy always prompts, would be only an inexcusable silence, since here the honor of revered friends is concerned.

She has been admitted to the convent at her earnest request, and only after long consideration on her own part of the state of life she desired to embrace, and the statement with regard to her fortune is as exaggerated as others which the paragraph contains.

In applying for admission to the superior of the convent, she was guided by a firm conviction of right alone, instead of romance and fascination, and had at that hour, as now, only the desire peaceably to follow the dictates of her conscience in a land of boasted liberty and equality of rights. (Signed) REBECCA NEWELL.

Tuesday, March 20th.

Truth thus transmitted began to conquer. A complete victory, however, was not effected until the failure of the planned attack mentioned in the following communication:

Editorial

Providence *Journal*

March 22, 1855

Some mischievous fool, following the lead of the stories about Miss Newell, which the young lady herself contradicted in our paper of yesterday, has declared in the streets an invitation for a mob to assemble in front of the convent this evening.

The nearest way to the watch house is by College Street, but if any rowdies prefer the more roundabout course of annoying and insulting defenseless women in their own house, they can accept the invitation offered. The placard [8] would be most atrocious if there were any chance that its suggestions would be acted upon, but this we do not regard as possible.

AMERICANS!

To Whom These Presents May Come.

Greeting:

Whereas, certain rumors are afloat, of certain ANTI-SAM party in the vicinity of the corner of Claverick and Broad Streets, every true Native American Born Citizen, is requested, one and all, to assemble there Thursday Evening, March 22nd, 1855, at 8 o'clock precisely. There with true regard to Law, and consulting the feelings and sympathies of SAM, proceedings of the most solemn and unquestionable nature will be transacted.

One and all to the Rescue!!

The Password is "SHOW YOURSELF."

Should an attempt be made to violate the laws, the authorities lack neither the disposition nor the means to preserve the peace of the city, and they would have the support of all the friends of law and order of every Party.

Despite the *Journal's* able pen defense of justice and equity, the mob at the appointed time and place approached the convent, but were not prepared to meet a band of sturdy Irish Catholics who were ready armed to defend the sisters with their heart's blood.

Mother Warde went quietly among the men who were congregated in the rear of the convent enclosure, exhorting them to self-control and exacting a promise from each not to fire unless in self-defense. One of the rioters seeing the influence she exerted over the men exclaimed: "We made our plans without reckoning the odds we will have to contend with in the strong controlling force the presence of that nun commands. The only honorable course for us to follow is to retreat from the ill-conceived fray. I, for one, will not lift a hand to harm these ladies." [9]

The arrival of Mr. Stead, former owner of the convent property, and Bishop O'Reilly put to shame the hooting mob.[10]

The bishop's words are memorable: "The sisters are in their home; they shall not leave it for an hour. I shall protect them while I have life and if necessary register their safety with my blood." The combined forces of law and moral suasion proved effective, and the mob quietly withdrew, thus ending the last and most violent form of religious antagonism in Providence. The city's return to normal conditions was marked by the wide-spreading influ-

[9] *Life of Mother Warde* by a Sister of Mercy, Manchester, N. H., p. 171.

[10] During the Civil War, one of the Providence rioters having been wounded in battle was taken to the Military Hospital, Jefferson City, in charge of the Sisters of Mercy. Recognizing the religious habit he told the sister-nurse of his part in the convent attack and his subsequent conversion to the Catholic Faith due to the example of Mother Warde and the heroism of Bishop O'Reilly.

ence of the sisters and a greater religious tolerance in general.

During the year 1854, the Catholic population of the Diocese of Hartford numbered fifty-five thousand. Owing to its constant increase, Bishop O'Reilly thought it expedient to augment the number of priests and religious, and to bring Christian Brothers into his diocese. With this end in view, to bring recruits for the priesthood and religious for the schools from Ireland, he sailed to Europe, December 5, 1855. His mission having been accomplished, he embarked for America on the ill-fated *Pacific,* which was evidently lost at sea with all on board.

The death of Bishop O'Reilly was an irreparable loss to the whole diocese, but was felt with a special keenness by the sisters in whose activities the bishop was heartily interested; he had brought them from Pittsburgh, the first community of religious women in the diocese, and in their work for education and the care of orphans and of the poor he was a leading and potent factor. To Bishop O'Reilly more than to any other perhaps, New England owes the establishment of its system of parochial schools.

The growth and development of the Sisters of Mercy in the Diocese of Hartford from 1851, when they came there, four in number, until 1856 is remarkable and perhaps without precedent in the United States. When in 1858, Rt. Rev. Bishop McFarland, the successor of Bishop O'Reilly, came to the Diocese of Hartford, he found it in a flourishing condition. The schools conducted by the Sisters of Mercy bore testimony of coöperation in the work of preserving the Faith. The bishop himself gave personal instructions in the sciences and in the classics to the sisters, many of whom became proficient scholars under his instruction.

The *Catholic Directory* of 1857 gives the number of professed choir sisters in the diocese, thirty-four, with fourteen lay sisters, twenty novices, and eight postulants. Three

academies were under their charge: St. Xavier's in Providence, Rhode Island; an academy at their convent, St. Patrick's, New Haven; another academy, St. Catherine's, on Church Street, Hartford, Connecticut. The sisters had charge of the following Free Schools: in Providence, a Free School for Girls with 400 in attendance; St. Patrick's Free School for Girls, 300 pupils registered; St. Joseph's Free School for Girls, 360 pupils; in St. Mary's, New Haven, a Free School, under the charge of the sisters with 300 pupils registered; Free School for Girls, Newport, 200 pupils in attendance. In the *Catholic Directory* of 1858, St. Xavier's Academy shows an enrollment of 50 pupils; St. Catherine's, Hartford, 55; St. Mary's, New Haven, 50. St. Mary's Orphan Asylum, Providence, sheltered 55 orphans; 20 orphans were cared for in Hartford Asylum, and the Home for Girls in New Haven had 35.

In 1857 Mother Warde, having been invited, sent six sisters to found a convent in Rochester, then in the Diocese of Buffalo, New York. In the same year (1857) Sisters of Mercy from Rochester went to Buffalo to take charge of a parochial school there. The year 1858 had a double significance to the Providence community; the consecration of Bishop McFarland, successor of Bishop Bernard O'Reilly, and the passing of Mother Warde to the Manchester community. At the consecration of Bishop McFarland, Bishop Bacon from Portland made his first appeal for a community of sisters to open schools in Manchester, New Hampshire. Father McDonald, pastor in Manchester, strongly urged this appeal. After waiting some months and not seeing any evidence of a favorable response, Bishop Bacon again visited Providence with the sole purpose of a personal interview with Mother Warde. He pointed out to her that the only solution to the problem of keeping the Faith in the children of his diocese lay in Catholic education. With the consent of Bishop McFarland the request was granted. Mother Warde, whose term of office

had recently expired, was appointed by her successor, Mother M. Josephine Lombard, superior of the new foundation. July 16, 1858, the Feast of Our Lady of Mount Carmel, marked the departure of the new foundation from Providence and their subsequent entrance into Manchester.

During Bishop McFarland's episcopate a new impulse was given to Catholic education. He directed the work and assured its success by increasing the number of schools throughout the diocese, and by steadily raising the educational standard. The Cathedral School, Lime Street, by his zeal and wise counsel so increased that four times the number of sisters were needed where a few years previous three or four sufficed. In 1859 the sisters took charge of the boys' schools in Providence. The following year, 1860, schools were opened in South Street, Providence, for boys and girls.

The spiritual energy at work in the chain of parochial schools in the North was, meanwhile, transmitted to the South. In 1859 Bishop Verot of Florida came to Providence to invite the sisters to open a school in his diocese. With the consent of Bishop McFarland a community was selected for this new field of labor. This was the first school of the Sisters of Mercy, Mother McAuley Foundation, on Southern soil. A boarding school and day schools were accordingly opened in historic St. Augustine, Florida. Mother M. Ligouri Major, a convert, was appointed superior. A second foundation was sent from the mother house in Providence to the South on November 1, 1866, to open schools in Nashville at the personal request of Rt. Rev. Patrick Feehan, Bishop of Nashville, Tennessee, later first Archbishop of Chicago, 1880-1902. Six sisters with Mother M. Clare McMahon formed the community which established St. Bernard's Convent and School in the episcopal city. Immediately after the war, sisters were sent to reënforce the community in Columbus, Georgia, which had been founded in 1862 from St. Augustine, Florida. A

second detachment left St. Xavier's in 1868 to aid the community in St. Augustine which suffered untold hardships during those turbulent times.

In the summer of 1861 the sisters were invited to take charge of the girls' department of the parochial school,[11] on Grace and George streets, which had been established in the Immaculate Conception Parish, Pawtucket, in 1855, and given into the charge of lay teachers. Two sisters went daily by stage from the mother house, St. Francis Xavier, Providence, until the completion of the new convent, St. Joseph's, April, 1862. During the erection of the convent, the men of the parish ably assisted the pastor, the Rev. Patrick G. Delany, some by contributing a day's labor, others by providing vehicles for hauling purposes.

In 1863 the boys of this school were given in charge of the sisters, the male teachers who had had charge having resigned. This increase in labor necessitated the addition of two sisters to the teaching staff. The remodeling of the convent in the summer of 1868 made possible the opening of an academy and a boarding school in the following September. At the opening the academy records show an enrollment of fifty children, ten of whom were resident pupils.

The nearness to St. Francis Xavier Academy, Providence, with its superior advantages, made a boarding school in Pawtucket impracticable; consequently, it was closed to make room for the growing community. The academy, however, continued until the completion of the new school, St. Mary's, September 7, 1891. At the opening of this school the sister-teachers, eight in number, were prepared for five hundred pupils only; it was found necessary, therefore, to open two additional rooms to accommodate five hundred children who waited to be enrolled. Temporary

[11] This school building, two and one-half stories in height, was erected in 1854. In 1859 (*Annals* give 1860) a two-story annex was erected to accommodate the children who came from Central Falls, Valley Falls, and Lonesdale, distances of from one to three miles.

seats and desks were provided until school furniture could be procured.

Two sisters reënforced the teaching staff. The pupils were reclassified into nine grades; ten classrooms were in use. In 1893 the school records show an enrollment of 665 pupils: girls, 330; boys, 325; graduates, 10. The Sunday School records show an enrollment of 1100 children: boys, 500; girls, 600.

In May, 1887, a second school was opened in Pawtucket, in St. Joseph's Parish. A private residence, situated in the center of a tract of well kept land on Wallcott Street, was purchased for the convent. A large barn on the premises was made available for school purposes. On September 5, 1887, four hundred children assembled for registration. The attendance overtaxed the limited capacity of the "barn" school; to relieve this pressure a small frame building was erected nearby for the use of lower grades. On the removal of the primary grades the school was reorganized and the children classified into twelve grades. At the close of the term, examinations[12] were held by the pastor and his assistant. The year 1893 made many changes in church property. A new school was imperative; the convent needed many improvements; accordingly, both school buildings were removed to Denver Street, remodeled, and used for school purposes until the erection of the new building on the old convent ground, the convent having been removed to the site of the old school building.

In September, 1863, the sisters organized their fourth school in the city of Providence, in the Immaculate Conception Parish. This school, a two-story church annex, had been in charge of lay teachers. The sisters made their home at St. Francis Xavier's Convent and continued in charge of the girls' department in the Immaculate Conception School until July, 1867, when they were withdrawn and

[12] It was not uncommon in New England during the pioneer days of parochial schools to conduct the examinations at the public, closing exercises.

the Sisters of Charity assumed charge. In 1905 the Sisters of Charity were recalled to the mother house and the Sisters of Mercy again assumed the responsibility.

On August 20, 1869, a foundation arrived in Woonsocket from the mother house, St. Xavier's, Providence, to organize a parochial school in St. Charles' Parish. The school, a brick structure, on the corner of Daniel and Earle streets, had been built in 1859 and entrusted to lay teachers. When the sisters went there in 1869, they found that an eight-grade classification had been established; subsequently high school subjects were added to the curriculum. An academy was also inaugurated at the convent, St. Bernard's.

At the time of the division of the Diocese of Hartford in 1872, there were over four thousand pupils in the schools conducted by the Sisters of Mercy and about three hundred orphans cared for in the Homes. The number of sisters in the community was equally divided, seventy established in each diocese. St. Catherine's Convent, Hartford, became the mother house of the Sisters of Mercy in Hartford Diocese; Sister Mary Pauline Maher was chosen superior. St. Xavier's Convent, Providence, remained the mother house of the sisters in the newly created diocese, with Sister M. Bernard Reed, superior.

Although there was no dearth of vocations to the Mercy Sisterhood from its foundation in New England, yet the rapid expansion of parish schools was so steady as to admit of no interlude for the proper religious training of young teachers for the new missions. To relieve this constant pressure, the ever renewed demand for more teachers, Bishop McFarland appealed to the Sisters of Mercy in Ennis, Ireland, for a sufficient number of sisters to establish two missions in the diocese, one at Middletown, the other in Meriden, Connecticut. In answer to the appeal, a reënforcement of eleven sisters left Ennis, April 26, 1872, and arrived in New York on May 6, where they were met by Very Rev. Father Walsh, who escorted them to the Con-

vent of Mercy on Houston Street. On the following day they set out for their future home in Connecticut. Their arrival was a marked contrast to the quiet entrance of the sisters into New England twenty-one years previous. A large concourse of people awaited them at the depot in Meriden. Carriages were in readiness, and a band was waiting to furnish music en route to their new convent home on Liberty Street. St. Elizabeth's Convent, Middletown, became the mother house of the Ennis foundation. Mother M. Agnes Healy was the first superior. St. Bridget's Convent, Meriden, remained a branch house of St. Elizabeth's, Middletown, until 1876, when it became an independent community. Mother M. Teresa Perry was chosen superior in Meriden. Their first activities were among the poor and the sick of the parish. Instruction classes in Christian Doctrine were also established. In the following September free schools for girls were opened both in Middletown and in Meriden. The opening attendance at Meriden was so large as to call for an additional number of classrooms. In January, 1875, at the request of Bishop McFarland the sisters at Meriden established a boys' department with two hundred pupils in attendance. Subsequently, they visited and formed classes in Christian Doctrine in the State Reformatory. The Ennis foundation remained an independent community until 1911, when, by request of ecclesiastical authorities, all communities of the Mercy Sisterhood in Connecticut were united.

One of the first cares of Bishop McFarland after fixing the episcopal residence in Hartford, 1872, was the erection of St. Joseph's Convent, a large building on Farmington Avenue, the most desirable section of the city. The building was completed in 1874 and for some time served the dual purpose of sisters' chapel and pro-cathedral. During this year, 1874, the headquarters of the sisters and the academy were transferred from St. Catherine's to Mount St. Joseph's, Farmington Avenue. The academy remained

here until 1908, when it was transferred to Hamilton Heights.

Meantime, 1872, the mother house in Hartford, St. Catherine's, sent out two foundations: the first opened the parish school, St. Patrick's, in Tompsonville, a manufacturing town of prospective growth; the second took charge of St. Patrick's School in Norwich, also a manufacturing town of over sixteen thousand inhabitants.

A community from Hartford opened a convent and school, St. Michael's, in Westerly, Rhode Island, August 18, 1873. The church property is, however, in the Hartford Diocese, situated on the Connecticut side of the Pawtucket River, the boundary line between the two states. A convent and school, founded from Hartford, were opened in Putnam in 1874, and placed under the patronage of Our Blessed Lady, and called Notre Dame. The next foundation from Hartford was made on April 22, 1876, when St. John's Parish School was opened in Stamford, situated on Long Island Sound. The next morning, April 23, the first Mass in their convent chapel was celebrated by Bishop Galberry. The absence of factories in Stamford in 1876 had its advantage in the educational line. The school year was prolonged and higher courses were given at St. John's than in many other parish schools under the care of the sisters.

Mount St. Augustine,[18] a seminary for small boys in charge of the sisters from Hartford, was opened in West Hartford in 1878. This institution was erected on a tract of land, containing thirty-three acres, known as St. Augustine's Villa. A second tract containing eighty-five acres was purchased in West Hartford for the purpose of erecting a home for the aged and infirm. In 1880 this building

[18] So named in loving memory of Bishop Galberry who died October 10, 1878, while on his way to Villanova College to obtain a much-needed rest He was stricken with a hemorrhage and died in the Grand Union Hotel, New York. He established *The Connecticut Catholic* in 1876; since then the Diocese of Hartford has continued to publish a Catholic paper.

was completed, blessed, and placed under the patronage of Mary the Mother of God, and called St. Mary's. This institution has given a home to hundreds who, otherwise, would be destitute. The land surrounding the home is fragrant with spruce and pine, and fruitful in abundance with the products of the farm. The first invitation to the sisters in Hartford to open a parish school in New Britain, a town situated about ten miles southwest of Hartford, came in 1876. Perhaps in no other town in Connecticut was there more need of religious instruction and Christian education than in New Britain, a busy industrial center, where religion and Christian education are necessary controlling factors.

In 1878 St. Bridget's, which had been made the mother house of the Meriden community in 1876, sent out its first foundation, St. Mary's, Norwalk, a town on Long Island Sound noted for its factories and fisheries. Two years later, 1880, St. Elizabeth's Convent, Middletown, established in Bridgeport its first foundation, St. Mary's; St. Joseph's Convent and School were opened in Fairfield in 1882 from the same mother house, St. Elizabeth. During this year, 1882, the mother house at Hartford established St. Francis' Convent, School, and Orphanage in New Haven. The following year, 1883, St. Joseph's Convent and School were opened in Lakeville.

In 1883 there were in the Diocese of Hartford: eight academies, fifteen parochial schools, two orphan asylums, 7685 children, including orphans, under the care of the sisters. During the twenty-five years that followed, 1883 to 1908, eighteen new foundations were made in the State of Connecticut: eight from the mother house in Hartford, six from Meriden, and four from Middleton. Foundations from Hartford were: St. Augustine's Convent and School, Bridgeport, 1884; St. Peter's Convent and School, Danbury, 1885; Sacred Heart Convent and School, New Haven, 1895; St. Mary's Convent and School, Norwich, 1903. In

1906 two foundations were made: Sacred Heart Convent and School, Waterbury, and St. Mary's Convent and School, East Hartford. In 1907 a convent and school (the Immaculate Conception) were established in Hartford.

Meriden foundation: St. Joseph's Convent and School in 1885. Two foundations were made in 1886: Sacred Heart Convent and School, Ansonia, and St. Teresa's Convent and School, Rocksville; St. Mary's Convent and School were opened in New London in 1892; St. Francis' Convent and School, Torrington, in 1893, and an Academy of Our Lady of Mercy was inaugurated in Milford, 1905. Between 1886 and 1897, four foundations were established from St. Elizabeth's, Middletown: St. Mary's Convent and School, Portland, 1887; St. Mary's Convent and School, Greenwich, Conn.; St. Mary's Convent and School, Newton, 1895; and St. Francis' Convent and School, Naugatuck, 1897.

Mount St. Joseph's Academy was transferred in 1907 from Farmington Avenue to Hamilton Heights. This splendid institution with its laboratories of modern equipment is one of the finest schools in the state. The Academy of Our Lady of Mercy, Laurelton Hall, Milford, is also abreast of the best in its educational advantages. The curriculum in both academies embraces the regular four years' high school course, together with the usual commercial group. They are affiliated with the Catholic University, and confer both high school and commercial diplomas. The graduates from both academies are admitted to the State Normal School without further qualification test.

After much consideration on the part of ecclesiastical superiors it was deemed expedient that the three distinct communities of the Mercy Sisterhood in the State of Connecticut be united. This union was effected in September, 1911. The newly united communities numbered in all 690 members. Prior to the union, Hartford community comprised 464 members; St. Bridget's, Meriden, 134; while

St. Elizabeth's, Middletown, numbered 92. In 1913 the novitiate was transferred from Farmington Avenue to St. Augustine's, West Hartford.

From 1912 to 1915 the following houses were established from Hartford: St. Joseph's Convent and School, South Norwalk, 1912; St. Charles' Convent and School, Bridgeport, 1913. In 1914 a home for infants and a maternity hospital were established in West Hartford. Connected with the hospital a training school for nurses was opened.

The Mercy Institute in the Diocese of Hartford, the largest community of Sisters of Mercy in the United States, has at present, 1928, eight hundred and twenty members. From its inauguration, as an independent community in 1872, it has confined its foundations to the State of Connecticut and has channeled its energies chiefly along the educational line. For some years prior to the opening of the Sisters' College [14] in Washington, D. C., the sisters awakened to the fact that years of experience in teaching did not concern the public so much as the certification of teachers. With this end in view, to advance and standardize their work, they availed themselves of the summer courses given at Harvard University. In 1911 at the opening of the Sisters' College, Washington, D. C., the community sent many of its members to the summer school, who, in due time, completed the college course.

In the Diocese of Providence

The division of the Diocese of Hartford and the creation of the Diocese of Providence in 1872 was not without new problems for the Providence community to solve. The mother house of the new diocese remained in Providence. Mother M. Bernard Reed was elected superior. There

[14] During the first ten years of the Sisters' College, Washington, D. C., there were enrolled 1917 students, representing 42 religious orders; of this number, 313, the highest representation of any one order, are Sisters of Mercy. (*The Sisters' College Messenger*, April, 1922.)

were now seventy sisters in the Providence community, an equal number remaining with the Hartford community.

The school attendance was increasing, but school capacity remained the same. Something had to be done to relieve crowded conditions in both the academy and parochial schools. To meet the immediate need a large barn was altered and improved so as to satisfy classroom requirements. Late in the scholastic year the senior department of the academy was transferred to this building; the junior grades, however, were retained at the convent until 1873, when a convent-annex was erected, thus giving more comfortable quarters both to pupils and to teachers. The academy at this time had on register one hundred and twenty-five pupils, many non-Catholics among the number. The greater part of the sum total were French Canadians.

The number of pupils in attendance in 1879 was large enough to make the erection of a new school imperative. To preclude the hardships consequent on the long daily tramp to school, the new brick building, two and one-half stories in height, was erected on River Street, a site convenient to the greater number of children. On the Feast of St. Michael, September 29, 1879, the formal opening took place after the blessing of the school which was placed under the patronage of St. Michael. The registration marked one hundred and seventy pupils. The growth of the French Canadian student body at St. Michael's made a community of French sisters desirable. Accordingly, in the summer of 1880, the Order of Jesu-Marie arrived in Woonsocket to assume charge of the new school in the Precious Blood Parish. No convent was in readiness to receive the sisters; they, therefore, made their home with the sisters of St. Bernard's Convent until the following October, 1880. The opening of the French school naturally drew French children from St. Bernard's Academy, which rendered the upkeep of the latter practically needless; however, it continued until 1887 when a need of

greater urgency elsewhere called for the sisters' services. Prior to the advent of the French community, the sisters of French lineage from St. Bernard's Academy visited the sick, organized societies and classes in Christian Doctrine, instructed converts for the Sacraments, and took care of the altar and Mass appurtenances in the school hall which was used for divine services for the people of the Precious Blood Parish.

On August 26, 1878, six sisters arrived in Valley Falls, Rhode Island, from the mother house in Providence to open a school in St. Patrick's Parish. The school opened in September, 1878, with three hundred and fifty in attendance, eight grades. Later a high school was opened but was discontinued in 1892. The convent, a dwelling erected to accommodate about five families, was in an undesirable locality; the sisters, however, remained here until 1880, when St. Thomas' School was erected adjoining the convent.

In 1883 two sisters from St. Xavier's having been invited, opened a school in the basement of the French Canadian Church of Notre Dame, Central Falls, Rhode Island. At the beginning the registration was small, in a month or two, however, the enrollment showed an attendance of one hundred and thirty pupils. The classes were conducted in the English and the French languages. The sisters made St. Thomas' Convent, Valley Falls, their headquarters. Meantime the parochial school in St. Edward's Parish, which had been opened in 1877 and conducted by secular teachers, was placed under the supervision of the Sisters of Mercy in 1881. School was held in the basement of the St. Edward's Church while the new church was in course of erection. The school attendance at the opening was one hundred. In 1889 the old church was made available for school purposes. The school record now showed an attendance of one hundred and sixty pupils. In 1892 the upper floor, which had been used for an assembly hall, was converted into classrooms, three of which were put to imme-

diate use. Three sisters were added to the teaching staff. In 1893 there were on roll two hundred pupils. This year the school conferred diplomas on its first graduating class. Owing to the death of the esteemed pastor, Rev. J. A. Finnigan, who was a tireless worker in the cause of Catholic education, there were no public exercises. Prior to the year 1892, the sisters teaching at St. Edward's made St. Xavier's their home. In September, 1892, the former pastoral residence became the headquarters of the sisters of St. Edward's.

In 1888 the statistics of the Diocese of Providence as given in the *Annals* [15] are as follows:

Convents, 11; academies, 4; hospital, 1; orphanages, 2; parochial schools, 16; Sunday Schools, 20. In these institutions there are 270 orphans, 319 pupils in the academies, 6,165 scholars in parochial schools; graduates pursuing higher studies, 99; Children of Mary, 2,803; Angels' Sodalities, 1,213; Infant Jesus' Sodalities, 957; Rosary Societies, 395; Altar Societies, 1,287; other sodalities, chiefly boys', 463; Sunday Schools, 8,100; Literary Societies, 90; Ladies' Aid Societies, for providing clothing and other necessaries for the poor, 619. All these are under the direction of 159 Sisters of Mercy, who form the Providence community. . . . The number professed since 1851 is 225, and the number of deaths 49.

The next step was to provide for the orphan boys. With this end in view, the bishop purchased ground on Prairie Avenue, South Providence, and, in 1861, the erection of a three and one-half story building sufficiently large to accommodate boys and girls was begun. It was completed in 1862 and placed under the patronal care of St. Aloysius, the legal title, "Rhode Island Catholic Orphan Asylum." In April, 1862, the orphans were transferred to St. Aloysius' Home, one of the finest buildings in the city of Providence. There were at this time thirty-eight orphan girls in the institution. In 1864 there were 209 inmates; boys, 111; girls, 98. During the year, 1864, the orphans

[15] Vol. III, p. 431.

from the State of Connecticut were transferred from St. Aloysius' Home to Hartford, St. James' Orphanage, which was recently completed.

In 1865 the spacious building erected four years previous could no longer accommodate the number of orphan boys and girls. It was found necessary in 1865 to purchase the old church, St. Bernard's, and move it to a lot adjoining the orphanage. This building supplemented the domestic department and provided classrooms and playrooms for the smaller children. Here also was baked all the bread the hungry little mouths could consume. An industrial school was inaugurated at St. Aloysius' Orphanage, Providence, January, 1867. About twenty-five sewing machines were installed; during the two years subsequent, this department became a veritable shirt factory, supplying the demands of a New York firm.

When Bishop Hendricken came to Providence in 1872, he established a nursery for children whose ages ranged from one to two and one-half years. At the opening there were about fifteen little ones cared for; the number soon increasing to twenty-three. A matron, assisted by the older girls in the orphanage, was given charge of the little ones. Children under one year were boarded by a Catholic colored woman until they were old enough to be cared for in the nursery.

Bishop Matthew Harkins, the successor of Bishop Hendricken to the See of Providence in 1887, took the same interest and paternal care of the orphans. One of his first activities was the erection of a wing to the orphanage. With this addition the building comfortably accommodated over two hundred. In 1892 there were two hundred and fifteen orphans. From the beginning, the orphans were maintained solely by the uncertain income derived from fairs and entertainments, which were organized by a sister. Bishop Harkins took the first step to place on a solid basis

the revenue for the support of the orphans by parochial assessments.

The Tyler School is the development of the Cathedral or Lime Street school which had been established by Bishop O'Reilly in 1851, and the South Street school, erected and opened in 1864. An academy for boys had been inaugurated by Bishop O'Reilly prior to his departure for Europe in 1855, in quest of a reënforcement of priests for his diocese and Christian Brothers for his schools.

After Bishop McFarland came to Providence the academy for boys was closed, 1858. To relieve the crowded condition of the South Street school in 1885, the larger boys in Lime Street school were transferred to La Salle Academy which had been opened on Fountain Street by the Christian Brothers.

When the Tyler School was opened in 1890, there was a school attendance of 571 pupils; 196 boys and 190 girls were transferred from Lime Street school, while South Street school sent 90 boys and 95 girls. An industrial department was opened in the basement which afforded instruction in manual training, cooking, and sewing. The manual training department adopted the Sloyd System which included mechanical and free-hand drawing, woodwork, and wood-carving. Professor Shephard, a graduate of the Cooper Institute, was placed in charge. The domestic science department, which had on record forty pupils, embraced cooking and sewing. It was superintended by Miss Hughes of Boston.

In 1893 the industrial department gave its first public exhibition. According to the local paper which chronicled the event, the cooking class gave evidence of its practical knowledge in the form of bread, cakes, cookies, puddings, pies, meats, fish, and various other forms of plain and fancy cooking. The manual training exhibit consisted of woodturning, wood-carving, scrolls, and various other forms of

hand-craft. Drawings which evidenced careful instruction were also presented to the public.

From its inauguration on High Street, September, 1851, to the present time, 1928, St. Xavier's Academy has been progressive not only in the usual grammar and high school branches, but also in music and art. Its removal to a more commodious building in Claverick Street in 1856 greatly augmented the capacity for prospective pupils. In 1865 an important annex, St. Mary's of the Ascension, was erected, which housed comfortably ninety-five pupils, thirty of whom were resident pupils. This addition also made possible a reservation of rooms for the music and art departments which reached a high degree of efficiency during the latter part of the sixties and the early seventies. The art department occupied nearly the entire second floor. An important asset was the establishment of the library containing five hundred bound volumes on art and the great master artists.

In 1871 when wax-work became popular, a class to promote hand-craft was organized and a room set apart for the purpose. Later two cases of wax-work, the hand-craft of the sisters, were sent to the Rhode Island State Fair. "A Luncheon in Wax" won much attention not only from the judges but from the public at large. The "Luncheon" consisted of "oysters on the half shell and oysters on the plate, slices of buttered bread and celery, breast and shoulder of the chicken with gravy, slice of cheese, pot of baked beans, small loaf of brown bread, hard-boiled egg sliced, oyster crackers, pickles, cranberry sauce." [16] The work was so true to nature as to deceive the judges, who refused to believe the work was wrought in wax and invited the public to inspect the "original well preserved." At the request of the sisters the work was tested publicly which resulted in the "incredulous" being convinced. The medal offered by the Rhode Island "Society for the Encouragement of

[16] *Sisters of Mercy in Providence*, p. 73.

Domestic Industry" was awarded to the sisters of St. Xavier's Convent and testified to the high degree of merit of their work in hand-craft. Subsequently, a piece in needlework representing "Ossian and Malvina" when Ossian tells her of the death of her husband; attracted sufficient attention as to merit for the sisters a special diploma for proficiency in hand-craft from the state fair officials.

In 1872, when the Diocese of Hartford was divided, Sister M. Bernard Reed was made superior of the Sisters of Mercy in the newly created Diocese of Providence, St. Xavier's Convent continued to be the headquarters of the Sisters of Mercy in Rhode Island. Each community numbered seventy sisters. A boarding school was established at St. Catherine's Convent, Hartford, in the following September. As a natural sequence the children from Connecticut attending St. Xavier's Academy withdrew, and enrolled at St. Catherine's. This withdrawal was followed by a brief interlude in the growth of St. Xavier's Academy. Its removal to Bayview in 1874, however, proved an important change in the subsequent development of the boarding school. St. Xavier's then became a high school for day pupils only. The academy curriculum embraced three departments: junior, intermediate, and senior. The senior department included general history, bookkeeping, natural philosophy, rhetoric, English literature, etymology of English words, physical geography, etiquette, and church history. The electives were algebra, geometry, Latin, French, German, astronomy, and geology. Lectures were given during the month.

The logical development of the idea which first inaugurated St. Xavier's Academy in its modest quarters in High Street, 1851, is the Bayview Seminary, one of the finest of its kind in New England. It opened in the residence which had been erected on a tract of thirty-six acres which was purchased in July, 1874. Sixty pupils were recorded at the beginning: fifty boarders and ten day pupils. The site is

splendidly located, commanding an excellent view of Narragansett Bay and the surrounding country. The curriculum as given in records of 1893 is based on the same principle as that of St. Francis Xavier's Academy, namely, the regular four years' high school course together with special and partial courses. These courses afford instructions in general history, church history, English literature, history of the English language, rhetoric, moral science, civil government, algebra, geometry, astronomy, psychology, botany, chemistry, physics, geology, Latin, French, German, normal music courses, shorthand, drawing, writing, composition, elocution (by professor), calisthenics, and sewing. Its library contained, in 1893, over one thousand bound volumes, besides pamphlets and periodicals. Some of the most prized volumes are the works of Longfellow, the poet's personal gift to the institution. Cabinets of mineral, geological specimens, and shells are of great value.

The music department afforded instructions on the organ, piano, guitar, and harp. A course in vocal music had also been established. The art department embraced work in the following: china, in crayon, pastel, oils, and water colors; ornamental needlework was also included in this section of the seminary. From its establishment the growth of this institution has been steady. It seemed a safe abiding place of knowledge, piety, and virtue to non-Catholics as well as to Catholics. This is verified in a letter written by a United States army officer from Fort Brown, Texas, dated October 7, 1878, to the editor of the *Pilot,* in which he tells his attitude of mind toward the Catholic Sisterhood when in 1878 he brought his daughter to the seminary to be educated. He was not "predisposed in favor of Academies conducted by the Sisters of Mercy . . . this was the result of ignorance on my part. . . . I had not taken the trouble to learn for myself and, like thousands of others, indolently adopted the assertions of those no better informed than myself, that they were simply 'proselytyz-

ing institutions' and that the attainments of those entrusted with the education and with forming the minds of our young women were simply superficial. . . ." He refers also to the "courteous treatment of visitors" by the sisters, "and their willingness and evident anxiety to exhibit the progress made by the pupils . . . so different from the demeanor shown in some other institutions where I have found the presence of parents seemingly irksome to the teachers. . . ."

The letter closes with "the hope that it may meet the eye of some parent who may happily be in doubt and who seeks to send a daughter where purifying influences predominate, and where education is not a myth." It is signed, "Theodore J. Eckerson, Brevet-Major U. S. Army."

During the epidemic of influenza, 1918, the sisters nursed the sick in St. Joseph's Hospital, Broad Street, under the direction of the Sisters of St. Francis; in the Rhode Island Hospital, they ably assisted the doctors and nurses of that institution. In Pawtucket and Woonsocket they rendered excellent service in the local hospitals while the epidemic lasted. District nursing was also established in the cities, towns, and villages where the sisters' ministering care was needed. The true worth of the work of the sisters during the epidemic will not be known until they receive their eternal reward.

The Sisters of Mercy in the Diocese of Providence have attended zealously to the intellectual as well as the spiritual side of the child's nature, since their arrival in 1851 to the present time, 1928. The anti-religious ferment which confronted them on their arrival in the city of Providence threatened to make complex the problem entailed in establishing the activities of their institute. The problem, however, solved itself when brought face to face with the stable principles of justice and equity, and evidences of social betterment resultant of their works. Not satisfied with keeping abreast of other schools they have endeavored to equip their own with the best, intellectually and materially, so as

to render greater service to the community at large. For this reason many of the sisters have equipped themselves with college training so as to make their work more efficient.

In the Diocese of Fall River

A call from New Bedford,[17] Massachusetts, in 1873, came to the mother house in Providence for sisters to take charge of the hospital established in St. Lawrence's Parish. The hospital, the first institution of its kind opened in the city, was inaugurated by Rev. Lawrence McMahon, subsequently, Bishop of Hartford, 1879-93. On January 1, 1876, a yearly report of the Secretary, Stephen W. Hayes, gives one hundred and ten patients treated during the year. These were listed as natives of the following countries: United States, Ireland, Scotland, England, Western Islands, Cape de Verde Islands, St. Helena, Denmark, Port Natal, New Zealand, Holland, France, Norway, Canada, Germany, Spain, West Indies, and China. Twenty-nine of the patients thus registered were Americans; the Irish numbered thirty-six. The majority of the total number were charity patients.

Ten years later, 1883, a parochial school was opened in St. Joseph's Parish, New Bedford, and given in charge of eight sisters. The school attendance numbered 380. Within a month over 400 were recorded. High school subjects were immediately introduced; however, it was not until 1884 that the high school course was formally inaugurated. The first high school class was graduated in June, 1887. In 1888 it was found necessary to convert the large assembly hall into classrooms. The total attendance in 1891 was 755 pupils; boys 367, girls 388. A second school, St. Mary's, was opened in New Bedford, St. James' Parish, in 1885. Eight classrooms were utilized at the beginning.

[17] New Bedford was at this time in the Diocese of Providence. Diocese of Fall River was created on March 12, 1904.

When the children completed the grammar grades, the pupils who desired to continue school work were transferred to St. Joseph's High School.

On March 12, 1904, the Diocese of Providence was divided and New Bedford became part of the newly created diocese, Fall River. The Sisters of Mercy in the Diocese of Fall River became an independent community.

Three sisters from St. Xavier's Convent, Providence, arrived in Fall River, Massachusetts, February 23, 1874, to open a school in St. Mary's Parish. Later, five sisters were added to the teaching staff. No arrangements had been made for the opening of a parochial school; an academy was, in consequence, established in the convent, a rented tenement, March 19, 1874. Four rooms were used for school purposes at the beginning, later two additional rooms were utilized.

In 1875 St. Mary's old church was remodeled to answer school purposes until better accommodations could be secured. Meantime a private residence on Second Street, sufficiently large to answer the dual purpose of convent and academy, was purchased, and school opened in December, 1875. The children registered were from the following parishes: St. Mary's, Sacred Heart, St. Patrick's, and from those sections of the city which now constitute the parishes of the Immaculate Conception and Notre Dame de Lourdes.

A second school in Fall River was established in the basement of the French Canadian church, St. Ann's, September, 1879, by two Sisters of Mercy, of French lineage, from the mother house, St. Xavier's, Providence. One hundred and forty children registered at the beginning. Classes were conducted in the English and the French languages. Due to the constant increase of French population, it was thought expedient to introduce a French community of sisters; accordingly, Sisters of the Holy Cross, having been invited, assumed charge. The Sisters of Mercy

while teaching at St. Ann's School made St. Catherine's Convent their home.

In St. Patrick's Parish, 1886, the third school in Fall River, entrusted to the Sisters of Mercy, was established with a registration of two hundred and fifty pupils. The destruction of St. Patrick's School by fire, August 20, 1890, caused much inconvenience; however, February, 1891, saw the school again in operation with a high school course added to the curriculum. In June, 1893, St. Patrick's had a school attendance of four hundred and eleven.

A home for orphans, St. Vincent's, was opened at Fall River by three sisters from Providence, Rhode Island, in 1885. At the opening there were seven little orphans. The building was formerly a hotel, one of the many structures erected of the property known as "Forest Hill Gardens." The charity of the community at large was made practical in donations of large sums of money, clothing, and groceries. Amusements for the orphans were also provided by the generous people. Fall River became the episcopal residence of the Bishop of Fall River, created March 12, 1904, and also the headquarters of the Sisters of Mercy in the new diocese.

CHAPTER VI

IN THE ARCHDIOCESE OF BALTIMORE

He that followeth justice and mercy shall find life, justice, and glory.—Prov. xxi. 21.

THE first work of the Sisters of Mercy in the Archdiocese of Baltimore was the charge of a hospital in Washington, D. C., known as the Infirmary. Late in the year 1852, Dr. Albert T. F. May, curator of the hospital, with the consent, we presume, of the Archbishop of Baltimore, Francis Patrick Kenrick, appealed to Rt. Rev. M. J. O'Connor, Bishop of Pittsburgh, for Sisters of Mercy to assume the responsibility of the Washington Infirmary, at that time under the supervision of seculars. Five sisters were appointed for the work: Sister M. de Sales Brown, Sister M. Stephana Ward, Sister M. Colette O'Connor, Sister M. Angela McGreary, and Sister M. Isidore Fisher, superior. The hospital, a three-story building on K Street, was erected on the ruins of a prison which had been destroyed by fire and the property was later purchased by a medical association. Its original penal aspect was still apparent in the foundation and basement which escaped destruction, and on which the new structure was erected. In the rear was a three-story annex, the first floor of which served as the sisters' residence. The most desirable room in the sisters' apartments was fitted up for a chapel; other rooms were utilized as a community room and the sisters' sleeping apartments. A chaplain appointed by Archbishop Kenrick celebrated Mass daily for the sisters and attended the sick in the hospital.

The community was still dependent on the mother house

in Pittsburgh. Owing, however, to the increase in hospital labor and to the distance from Pittsburgh, the superior, Sister M. Isidore, was authorized to admit candidates for the Mercy Sisterhood. A unique ceremony of religious reception followed the extended postulancy of Miss Margaret Leddy, the first candidate of the Baltimore community. The hospital could not furnish necessaries for the solemn ceremony of religious reception as prescribed by the ritual; accordingly, a plain ceremony took place and the postulant, later known as Sister M. Timothy, was given the habit and veil by Rev. F. O'Toole, pastor of St. Patrick's Church. The solemn ritual hymns were substituted by familiar hymns sung by the children of the orphan asylum. In May, 1855, Sister M. Isidore was elected superior of the Pittsburgh community. Sister M. de Sales Brown was appointed local superior of the Washington Infirmary.

On June 28, 1855, four Sisters of Mercy from Pittsburgh community arrived in Baltimore to take charge of the school for girls in St. Peter's Parish in answer to an appeal of Rev. Edward McColgan, and with the approval of the Archbishop of Baltimore, Francis Patrick Kenrick. This school had been conducted by the Sisters of Charity (Mother Seton's community), who were withdrawn, probably to supply a greater need elsewhere.[1] The community selected for the new foundation consisted of Sister M. Neri Bowen, Sister M. Colette O'Connor, Sister M. Ann Rigney, and Mother Catherine Wynne, superior. The sisters of the Washington Infirmary became members of the Baltimore foundation.

The advent of the Sisters of Mercy to the Metropolitan See, as heralded in *The Catholic Mirror,* June 23, 1855, is of historic interest:

[1] A Catholic school was established in Baltimore in 1757 by Mary Ann March, but was closed on account of the bitter antagonism of Protestant clergymen.

It affords us great pleasure to learn that the Sisters of Mercy will arrive in this city on the 28th inst., from Pittsburgh. They have already one house in Washington under their charge. The present convent and novitiate of the Sisters of Mercy is situated in the western part of the city on Poppleton Street, adjoining St. Peter's Church and is the gift of Mrs. McTavish [2] to the Sisters of Mercy, which was truly a noble and generous act on her part. The house has a front of forty feet, three stories and an attic, on a sixty-six feet lot, extending one hundred and sixty-two feet from Poppleton Street to Calendar Alley. They shall have under their charge the Parish School, also a select school in which shall be taught the various branches of finished education. They have also two houses in the rear of the lot, which will answer for a House of Mercy, where protection will be afforded to distressed women of good character; also to poor girls for a time, until they are instructed in their holy religion and in the duties of their state of life. Besides these objects, there is another, the care and visitation of the sick whom they will attend to as much as time will permit. Charitable means will be at first required to undertake this glorious work of Mercy. It is hoped that the generous Catholics of this city, who have it in their power, will contribute to it, and will, on this occasion, make a generous effort of their faith which inculcates a tender and affectionate regard for the poor and distressed members of Christ.

The sisters' headquarters on Poppleton Street, formerly the rectory, were sufficiently enlarged by the generous donor to accommodate a much larger community. The building was blessed, and given the title, "The Convent of the Immaculate Conception." A school for girls was opened in the basement of St. Peter's Church with all the inconveniences attached to pioneer undertakings, namely, a limited number of teachers, and the insufficiency of schoolroom space and of equipment. According to arrangements made with Rev. Edward McColgan prior to their coming to Baltimore, the sisters opened a select school in 1855.

[2] Granddaughter of Charles Carroll of Carrollton, one of the signers of the Declaration of Independence.

The enrollment was so large as to make it necessary to secure secular women to conduct classes until a reënforcement of sisters came from Pittsburgh, and later from Providence, Rhode Island. Mother M. Ligouri McCaffrey of the Pittsburgh community, who had been educated in the pension school in Carlow, Ireland, augmented the number of religious teachers and remained with the community until several young women, candidates to the Mercy Sisterhood, entered the novitiate in Baltimore. The revenue of the select school was the sole support of the sisters, and the only means by which the sisters could help the suffering poor. This poverty brought them close to the hearts of the poorer classes of people. Later the academy was closed by request of Archbishop Kenrick, whose first care was for the children of the poor of the parish. After a short time, however, the archbishop, seeing that if the sisters were to help the poor on their missions of charity, they must have revenue from some source, granted permission to reopen the academy.

The growing community and the academy soon called for larger accommodations. An annex was therefore erected to the left of the convent, which greatly augmented classroom accommodations. The debt thus incurred by the sisters was paid by them from offerings which they received from relatives and personal friends.

Meanwhile the visitation of the sick-poor was not neglected. Ample scope for the exercise of this phase of the life of a Sister of Mercy was given in homes in the narrow alleys and crowded streets in the vicinity of St. Peter's Cathedral. We glean from the *Catholic Directory,* 1856, that

> A brick house adjacent to the Convent, now being fitted up for a House of Mercy, will accommodate fifty young women.

The same *Directory,* 1857, publishes the following status of the community:

Convent of the Immaculate Conception, Sisters of Mercy, Poppleton Street, Baltimore:

Works peculiarly characteristic of this institution are the Instruction to Poor Girls, Visitations of the Sick, Protection of Young Women of Good Character.

Female Parish School of St. Peter's, conducted by Sisters of Mercy, 200 pupils.

Washington Infirmary, D. C., Sister Mary de Sales, Superior, 20 patients.

On July 8, 1855, Miss Medcalf, later Sister M. Joseph, of a highly respectable Quaker family, a recent convert, and a native of Baltimore, entered the Baltimore novitiate. In 1856, Sister M. Camillus, Teresa Byrne, godchild of Mother McAuley, was sent by Mother Warde from Providence, Rhode Island, to help Mother Catherine in the activities of the institute. "Little Sister Camillus," as the people affectionately called her, was naturally gifted for the special work of the sisterhood. Her apostolic zeal had ample scope to spend and be spent among the poor, the sick, the prisoners in the city jail, in the penitentiary, and among the inmates in the house of correction. Sister Camillus died in 1885.[8]

On January 7, 1856, there entered one who was destined to govern the community thirty years, Miss Atkinson, later Sister M. Alphonsus. She was born, March 6, 1831, at Islington Terrace, Liverpool, England, and received her education at St. Nicholas' Convent, Couteay, and at the English convent at Bruges. In 1852 she came to America with her family and entered the novitiate at Baltimore, in 1856. It was during this year, June 21, 1856, that the Sisters of Mercy became a "Body Politic and Corporate" in the State of Maryland under the title of "The Sisters of Mercy in the City of Baltimore."

[8] The following notice is taken from the *Catholic Directory* of 1886:
"Obituary 1885, Sister Camillus at the Convent of Mercy, Mount Washington, Md. A relative and godchild of Mother McAuley, foundress of the Sisters of Mercy, Dublin, Ireland."

Sister M. Neri Bowen, who had served the community as novice mistress, was recalled to Pittsburgh in 1858. During this year (1858) the Infirmary in Washington, D. C., with the four sisters then in charge, Sister M. de Sales Brown, Sister M. Regina Brown, Sister M. Timothy Leddy and Sister M. Stephana Ward, was transferred to the Baltimore community, which at this time separated from Pittsburgh and became an independent community.

In October, 1859, at the request of Rt. Rev. Bishop Elder of Natchez, with the approval of Archbishop Kenrick, a foundation was sent to Vicksburg, Mississippi, the most considerable city of the diocese in Catholic population. The community selected for this foundation comprised Sister M. de Sales Brown and her sister, Sister M. Vincent Brown, Sister M. Ignatius Sumner, and Sister M. Stephana Ward, also a Baltimore young woman, Miss Rosa Farmer, who volunteered for the Southern mission. The sisters had the privilege of returning to Baltimore if they so desired. Later, Sister M. Stephana, broken in health, returned to the mother house in Pittsburgh.

The *Catholic Directory* of 1860 gives the following notice of the Baltimore community:

> Convent of the Immaculate Conception, No. 12 Poppleton Street, Baltimore.
>
> This institution is under the direction of the Sisters of Mercy. To the convent is attached a House of Protection for young women of good character out of a situation, where they are maintained and instructed until suitable employment is provided for them. The sick-poor are also visited and relieved, as far as the limited means will permit. An Academy and Parochial School are daily taught by the sisters, and are well attended, the number of children being about two hundred and fifty.

The first death in the community of Baltimore was that of Sister M. Aloysius McCarthy, March 5, 1861. Sister Aloysius had been educated in St. Xavier's Academy, Pittsburgh, and two years previous to her death had entered

the Baltimore community. On September 27, 1861, six months after the death of Sister M. Aloysius, Mother Catherine Wyne died from the effects of an operation for the removal of cancer, April 19, 1861. Her last official duty was the signing of papers by which the Infirmary in Washington was transferred to the military authorities for the use of the Government. Dr. Magruder, representing the hospital, completed the arrangements by which the sisters were retained in charge. Sister M. Colette O'Connor continued her duties as superior of the institution.

In an interview with Mother Catherine before her death, Archbishop Kenrick requested her to name the sister best qualified, in her opinion, to govern the community. Mother Alphonsus was her choice, as she was also the choice of the senior sisters, whom the archbishop had consulted; accordingly, Mother Alphonsus was appointed by the archbishop to fill the unexpired term. At the next election Mother Alphonsus was elected superior, which office she held by the choice of the community for thirty years.

One month after the death of Mother Catherine, the Washington Infirmary, then (1861) a military hospital, was burned to the ground. The sisters risked their lives repeatedly to save the patients. The inmates were transferred to the City Hall, a temporary shelter, while the sisters received hospitality from a Mrs. Brown who lived near the hospital. So destitute were the sisters of wearing apparel that a religious habit could not be procured for any of the three sick sisters whom Sister M. Colette sent to Baltimore. The *Annals* tell us that, "A Sister Veronica was far gone in consumption. Dr. Gonley, the resident physician, took from his own shoulders a large gray shawl and threw it on the poor invalid to protect her from the cold." [4]

The "old Armory Hall" in Washington was secured by

[4] Vol. IV, p. 89.

Mother Alphonsus, the recently appointed superior, and the patients were removed there from the City Hall, the temporary refuge. About this time three buildings near the Capitol, residences of United States Senators, were converted into a Military Hospital, known as the Douglas Hospital.[5] At the beginning the sisters visited this hospital daily and nursed the sick and wounded soldiers. Later, when Mother Alphonsus placed the services of the sisters at the disposal of the Government, the War Department invited them to take charge of the Douglas Hospital. Accordingly, they took up their residence there on December 23, 1861. Sister M. Colette, a woman remarkable for her executive ability to govern and for her tenderness of heart, was appointed superior. The military authorities and surgeons placed implicit confidence in her judgment and saw that every wish of hers was carried out. Still suffering from an old ailment, she was ever at her post; however, her life of incessant toil so weakened her constitution that she was obliged to relinquish her labors, and on July 16, 1864, she died where her loving kindness had soothed the anguish and pain of the dying soldiers. Official authorities and military officers expressed a wish that she be buried with military honors. All deemed it a privilege to accompany the body to Baltimore for burial. Sister M. Lucy Duffy succeeded Sister M. Colette as superior of the hospital.

The names of the Sisters of Mercy of Baltimore who served at the Douglas Hospital in Washington are here given: Sister M. Colette O'Connor, Sister M. Bernard O'Kane (served in Civil and Spanish-American Wars), Sister M. Stanislaus Matthews, Sister M. Cephas Flynn, Sister M. Anastasia Quinn, Sister M. Lucy Duffy, Sister M. Agnes Moran, Sister M. Veronica Flaherty, Sister M. Baptista Kearney, Sister M. Regina Brown, Sister M. Magdalene Healy, Sister M. Gonzaga Mulhern, Sister M. Paul-

[5] So named in honor of Stephen Arnold Douglas who resided in the largest of these buildings. He was United States Senator from Illinois, 1847-61.

ine Fitzgerald, Sister M. Ann Rigney, Sister M. Catherine Brown, Sister M. Agatha Flynn, Sister M. Gertrude Wynne, Sister M. Patricia Smith, Sister M. Veronica Doyle, Sister M. Timothy Leddy, Sister M. Bernardine Keefer, and Sister M. de Sales Brown.

In 1910, Sister M. Anastasia Quinn, who nursed in the Douglas Hospital, was still living at Mount St. Agnes College, Baltimore. In recognition of her services during the war, a committee consisting of Past Commander in Chief John R. King, Past Department Commander Maj. Frederick C. Farr, and William J. Klugg, past commander of Wilson Post, of the Grand Army of the Republic, visited her at Mount St. Agnes, May 21, and presented her with a bronze pin. In presenting it Gen. King said:

Sister Anastasia, at the Thirty-eighth National Encampment of the Grand Army of the Republic, held at San Francisco, an order was passed to have prepared a suitable medal to be presented to the Army nurses of the Civil War as a token of our appreciation of their self-sacrificing work and our undying gratitude for their priceless services, a service rendered under most trying circumstances, when these noble women abadoned all thought of self, and labored to aid the sick and wounded, to soothe the last hours of many a dying comrade. These badges, under the resolution, were to be presented to the members of the Army Nurses' Association. When I became Commander-in-Chief it came to my knowledge that there were Catholic sisters who were Army nurses, but not members of that association.

I thought they were also entitled to our consideration, so at the National Encampment at Denver, Colo., provision was made to similarly honor those good sisters. As you, my dear sister, were one of those noble women sent of God as ministering angels to alleviate the suffering of the Union soldier and nurse him back to health, to soothe the dying hero and make smooth his pathway to the grave, we are here as representatives of the Grand Army of the Republic to present you this small token of our gratitude for services you rendered. It is but a small bit of bronze, of no intrinsic value but, O, my dear sister how much it represents! The tears, the

prayers, the gratitude that go with it from every survivor of that dreadful war.

We feel that you were one of us; that your sacrifices were as great as ours, for it was not always that the greatest praise was due to the man who stood on the firing line, for there were heroines with ever watchful eye and loving sympathy, waiting in the rear to minister to him who might fall in the shock of battle.

Take this, dear sister, and wear it, and as you wear it, a flood of memories will come back to you of the many scenes through which you passed in those unhappy days of "grim-visaged war." With you, as with us, the shadows are lengthening, and we pray that He who "covered our heads in the day of battle" will be with you through the remaining years of your journey and at last give you abundant entrance into those everlasting joys above, where there will be no more wars or rumors of war.

About one month after receiving the Grand Army of the Republic Medal, Sister Anastasia died. Under her pillow, wrapped in the American flag, was found the bronze medal, a token of her country's appreciation.

In 1863 the Sisters of Mercy were invited by the Jesuit Fathers to take charge of a school for girls on I Street, in St. Aloysius' Parish. Later an industrial course of studies was added to the curriculum. Owing to a great need of the sisters' services in Cumberland, Maryland, this school was closed in 1867, and the sisters, after repeated requests from the pastor, Rev. Edward Brennan, opened a school in St. Patrick's Parish in September of the same year. Cumberland is situated about one hundred and eighty miles from Baltimore. Six sisters, accompanied by Rev. Edward McColgan and Mother Alphonsus, arrived in Cumberland, August 31. The sisters established a select school in the convent, the parochial school opened in a building known as Carroll Hall. Visitations of the sick-poor were attended from the beginning of the sisters' work in Cumberland. This mission was rich in vocations both to the priesthood and the sisterhood.

During the first decade of the sisters' residence in Baltimore six deaths are recorded in the *Annals*.[6] This rate was alarmingly high for a young community with scarcely a sufficient number to carry on the work of the institute. The ecclesiastical superior, Rev. Edward McColgan, deemed it expedient to secure a country home for the sisters where they could spend a few weeks of rest and quiet away from their arduous labors in the city. Accordingly, a property in Washingtonville, in the vicinity of Baltimore, known as the Mount Washington Female College, conducted by Rev. Elias Heiner, a minister of the German Reformed Church in Baltimore, was purchased at public sale, June 21, 1867. Mr. Charles Dougherty completed the negotiations for the sisters, and, in deference to his wife, the institution was called Mount St. Agnes. Seven sisters comprised the first community: Sister M. Martina Joyce, Sister M. Evangelist O'Neill, Sister M. Magdalen Healy, Sister M. Bernardine Stone, Sister M. Scholastica Moran, and Sister M. de Chantal Diggs, superior. The academy was opened in 1867. The following year, 1868, the headquarters of the community and the novitiate were transferred from Poppleton Street to Mount St. Agnes;[7] as a consequence, accommodations for boarders were limited. To remedy this condition, a wing, which contained classrooms, dormitories, reception rooms, and an assembly hall, was added to the original building in 1872. The steady growth of the institution during the next ten years made it necessary to erect an important addition in 1882 which increased accommodations in general. In 1890 a charter was obtained from the State Legislature authorizing the institution, under the title "Mount St. Agnes," to confer degrees. In 1891 the Alumnae Association was inau-

[6] Among the deaths recorded about this time was that of Sister M. Cecilia de Bequer, the only daughter of a wealthy Cuban governor.

[7] The first public ceremony in Mount St. Agnes was the religious profession of Sister M. Angela Maguire and Sister M. Edward Mankin, which took place July 23, 1869.

gurated. His Eminence, James Cardinal Gibbons, was celebrant of the solemn pontifical Mass which opened the sessions.

The Mount St. Agnes Alumnae Scholarship, valued at $1800, was established in 1918, and entitles the holder to board and tuition during the four years' high school course. This high school is affiliated with the Catholic University, Washington, D. C., and is accredited by the State of Maryland as a high school of the first class. It has also measured up to the standard of the Educational Association of the Middle States and Maryland.

The Sisters of Mercy have taught the parish school, Sacred Heart, in Mt. Washington, since its opening in 1867. School first opened in a building near the convent; later it was found necessary to build in order to accommodate the children. In 1917 when the new church, Sacred Heart, was erected, the basement was designed for classrooms, an assembly hall, and a reception room. The additional rooms added to the teaching efficiency of the school.

On November 10, 1884, the sisters having been invited by Rev. Owen B. Corrigan, pastor of St. Gregory's Church, opened the parish school on Gilmore Street, Northwest Baltimore. The register showed an enrollment of forty pupils, boys and girls. The school, in a combination school and church building, was opened on the first floor. In 1888, when the new church was completed, the old building was fitted up for school purposes. The increase of pupils necessarily demanded an increase in the teaching staff. The sisters had thus far (1888) made their home in the hospital on Calvert Street. This distance precluded many works of mercy in their parish. A building near the school was purchased which served as a convent until 1914, when a more suitable residence was secured for the sisters. The old convent was fitted up for school purposes; later it was occupied by grammar grades and a commercial class.

In response to the request of Rev. Joseph W. Walter,

pastor of St. Matthew's Church, Washington, D. C., five Sisters of Mercy from the mother house in Baltimore opened on North Capitol Street a home for working girls. Its proximity to the government buildings made a desirable and convenient location for the Catholic girls employed in the various departments and branches connected with the Federal Government. The crowded quarters and the increase of applicants made it necessary to secure a larger building. A dwelling was, therefore, secured on East Capitol Street to meet the demands until the present structure erected on the corner of North Carolina Avenue and E Street was ready for occupancy. In 1900 the home was blessed and placed under the protection of St. Catherine. The sermon on this occasion was preached by Rev. Dennis J. Stafford.

St. Catherine's Home is splendidly situated and commands a fine view of the Potomac River. During the years 1918-20, when the city of Washington was filled with government workers, it was again necessary to secure more adequate quarters; accordingly, a building near the home was purchased and used as an annex. A hall or covered way was built to connect the two buildings. The sisters were advised by Federal officials to augment accommodation capacity by the purchase of other buildings, but the limited means of the community precluded for the present any further expenditure.

In 1890 the sisters were invited to take charge of St. Vincent's Home for Working Girls situated on North Front Street, Baltimore. This institution had been established some years previous by Rev. Edmund Didier and placed under the control of a Board of Directors composed of women, who appointed a matron to take charge of the home. The building, a four-story edifice on North Front Street, was the gift of the founder, who realized the need of a home for working girls whose circumstances forced them to leave their parents to earn a livelihood. Secular

management of the institution did not prove satisfactory. In 1890 Father Didier applied to the Sisters of Mercy, whose activities embraced work of this nature, to take charge; accordingly, early in the year 1890, Mother M. Angela Maguire with four companions took up her residence in the home on Front Street. In 1899 the Christian Brothers relinquished the supervision of St. Vincent's Orphan Asylum, and the Sisters of Mercy were requested to take this charge also. As the asylum adjoins the Home for Working Girls, the two were placed under one management in charge of Sister M. Bernard O'Kane as superior. A parochial school was also established in connection with St. Vincent's. The orphans, who outnumbered the children of the parish, received the same instructions as the day pupils in the subjects usually taught in the primary and grammar grades. The asylum houses sixty inmates; in 1908 there were seventy-three on record. When it was found necessary to secure more room, a change in the location was thought expedient. An eight-acre tract on the York road, in the vicinity of Towson, in Baltimore, was therefore purchased for the asylum. A spacious building which stood on the premises was fitted up for the orphan boys. The corner stone of a new asylum was laid on June 21, 1909. His Eminence James Cardinal Gibbons was present, also the Mayor of Baltimore and other distinguished personages of the city.

In the afternoon of September 2, 1909, the orphans, conducted by the Board of Directors, entered their new home Music was furnished by St. Mary's Industrial School Band On the following morning Mass was said by Rev. O. B. Corrigan, later Auxiliary Bishop of Baltimore. In January, 1910, plans for the erection of a wing in the northwestern side of the frame building were realized. The new wing had just been completed and equipped when it was partially destroyed by fire, July, 1916. Within a year, however, the building was restored to its former splendid

condition. During the epidemic of influenza, 1918-19, the scourge lay heavily upon the asylum, but claimed only one victim, a little boy who was buried October 28, 1918. On February 22, 1919, the building was entirely destroyed by fire. The orphans were given shelter temporarily in the Eudowood Sanitarium, the Maryland State Normal School, and the Shepherd Pratt Hospital. Later, a number were sent to St. James' Home and St. Mary's Industrial School until other provision could be made for them. Work of rebuilding was begun at once and by the following September a four-story gray stone structure was in readiness to receive the orphans. Each child's history record is kept at the asylum, also the date of leaving and the names and location of parents adopting them.

In 1874 the sisters were invited by official representatives to take charge of the Baltimore Hospital. The origin of this hospital was due to political differences arising between the medical officials of the old Washington University and University of Maryland. In 1872 the medical fraternity of Baltimore was divided into three parties, "one loyal to the University, another faithfully following the Washington University, and a third new party formed of men who, though younger, had resolved not only to support the dignity of the medical profession, but also to preserve it from certain influence that at the time threatened to contaminate it." *

Dr. Thomas Opie, Dr. Harvey L. Byrd, and Dr. Charles F. Bevans constituted the board for the establishment of a new hospital. A public school building on Saratoga Street, considered unsafe for use, was rented for the purpose of establishing a medical school. The institution was inaugurated October 1, 1872, under the title, "College of Physicians and Surgeons." Seventy-two young men formed the student body. A small dispensary to provide a clinic for the students was opened; later two hospital wards were

* Convent Records.

fitted up to accommodate sixty patients, the sick-poor of the city. The maladministration of the institution was reflected in the utter destitution of this house of suffering, which was known as the City Hospital. Here the sisters spent many hours visiting the sick and bringing spiritual consolation to the sufferers. When Mother Alphonsus was invited to take under her charge the management of the hospital, she sent a community of four sisters to take up their residence in this wretched house where other religious congregations had hesitated to assume the responsibility. The sisters' personal friends, Madame Bonaparte,[9] Mrs. MacTavish,[10] and Mrs. Rose Winan, generously contributed bed linen and other necessaries of which the hospital was in urgent need. A small room was fitted up at the expense of these

[9] Probably Elizabeth Patterson Bonaparte, born at Baltimore, Md., February 6, 1785; died there April 4, 1879. An American lady, daughter of a Baltimore merchant, who married Jerome Bonaparte, brother of Napoleon, December 24, 1803. From this marriage descended Charles Joseph Bonaparte, Postmaster-General and Secretary of the Navy under President Roosevelt.

[10] Mrs. McTavish, the granddaughter of Charles Carroll of Carrollton, was among the community's most loyal and generous benefactors. A gift which the sisters have always held precious and sacred was a tabernacle made of mahogany exquisitely carved. This tabernacle was an heirloom in the family of the Calvert's and was brought over by them in the first voyage of the *Ark* and the *Dove*, two sailing vessels that carried two hundred English families, chiefly Catholics, who sought security and freedom and settled at St. Mary's, the real cradle of religious liberty in the new world in 1634. The tabernacle passed from the Calverts to the Carrolls, thence to the McTavish family. In 1822 it was removed from the altar in St. Peter's Convent and placed in the chapel of Mt. St. Agnes, Catonville, the mother house of the Baltimore community.

Bancroft, whose reputation as a historian entitles his opinions to more than ordinary weight, says, relative to the settlement at St. Mary's (see *History of United States*, Vol. I, p. 247): "Upon the 27th day of March, 1634, the Catholics took quiet possession of the little place, and religious liberty obtained a home, its only home in the wide world, at the humble village which bore the name of St. Mary's."

McMahon, the historian of Maryland, says: "Yet, while we would avoid all invidious contrasts, and forget all the stern spirit of the Puritan, which so frequently mistook religious intolerance for holy zeal, we can turn with exaltation to the Pilgrims of Maryland as the founders of religious liberty in the New World. They erected the first altar to it on this continent and the fires first kindled on it ascended to heaven amid the blessings of the savage. (McMahon, *Maryland*, p. 198, note.)

ladies, and the first Mass was celebrated by Rt. Rev. William A. Starr, in December, 1874.

The efficiency of the sisters' work in the hospital was recognized by the leading physicians and surgeons of the city. Within a few years the housing of patients became a problem. The sisters handled this problem as they had handled others of equal importance, with discretion and far-sightedness. The city needed a hospital of large proportions and fully equipped; therefore, when a desirable site on Calvert Street, "the old city Spring Park," deeded to Mayor Hodges, was offered for sale in 1887, the sisters did not hesitate to list themselves among the prospective purchasers and were successful in acquiring the property. The fact was in itself an acknowledgment of the services which the sisters have rendered to the city of Baltimore. On December 21, 1887, the sale was closed for the sum of $17,000, payable in sixteen years at six per cent interest. In 1857 the institute had been incorporated under the corporate title "The Sisters of Mercy of the City of Baltimore," an act which gave legal standing to the work of the sisters among the poor, the sick, and the ignorant, so that there was no need of further delay in the erection of the hospital. In 1888, September 30, the corner stone was laid by Cardinal Gibbons, assisted by the Rt. Rev. Bishop Foley of Detroit. A large assemblage of prominent men, including the mayor of the city, evidenced by their presence the esteem and respect in which the sisters were held. About two years later the six-story structure was completed at a cost of $150,000. Thirty thousand had already been paid. A fair conducted by the most representative women of the city was held in an old assembly hall. Through the courtesy of the officials in charge, the United States Marine Band furnished the music at the opening of the bazaar.

On December 23, 1899, the hospital was formally opened. One of the large wards was turned into a banquet hall for the occasion. There were present, "His Eminence, James

Cardinal Gibbons, clergy of various denominations, Governor Jackson and his staff, Mayor Latrobe and the members of the City Council, Mr. Bonaparte,[11] Judge Bond, the Faculty of the College of Physicians and Surgeons, and other prominent men." [12]

The patients in the old hospital, formerly the school house, were brought to the new building, which was known as the City Hospital. The sisters in placing the hospital under the control of the College of Physicians and Surgeons limited the holding of clinics to wards and dispensary. When the instructor thought it expedient, the patient was brought to the amphitheater of the college.

In 1899 the Nurses' Training School was inaugurated. In 1904, when the bill for the certification of nurses became a law in the State of Maryland, the sister nurses on presenting their certificates were recognized as registered nurses. The training school also was registered by the State Board of Regents of the State of New York. The nurses' training is a three years' course, at the expiration of which, if qualified, they receive a certificate which is recognized by any State.

Lectures in Dietetics are given by sisters who studied at Johns Hopkins University and the Drexel Institute, Philadelphia. Representatives from the Training School (three hundred and ten) are found in the United States Naval Service in the Philippines, and in the Colon Hospital, Panama. Others continued the works of charity and mercy in their home State.

An important addition was erected in 1909 at the cost of $300,000. At this time the name of the hospital was changed from City Hospital to Mercy Hospital, in order that the institution might be more closely identified with the purpose and scope of its work—mercy and charity. The

[11] Probably Charles J. Bonaparte who later, July 1, 1905, was made postmaster general by President Roosevelt.

[12] Convent Records.

change of name also precludes the notion that the hospital was owned and sustained by city funds. The Mercy Hospital has no endowment. Hundreds of patients, regardless of creed or nationality, are treated every year gratuitously. At the solicitations of the sisters, the state appropriation was then increased from $7,000 to $10,000. In 1923 it received an appropriation of $25,000. Private-room patients furnish the chief revenue. With this income the sisters care for the sick-poor who go there for treatment. Not one dollar of the thousands that pass through the hands of the sisters annually is appropriated for community use.

In 1918 the Nurses' Home on the corner of Calvert and Pleasant streets was completed and formally dedicated March 19, 1919. It furnished private rooms to the students of the school. The Social Service Department, opened in 1919, is a powerful agency in rendering more effective the work in the dispensary. The splendid equipment makes for more efficient service. Not the least among the rooms in the hospital is the one designed for divine worship. All that human love could do to make it a fit dwelling of the Most High has been done by the sisters, who find there, after the routine toil of the day and the night, that peace which the world cannot give.

In 1898, when the Spanish American War broke out thirteen sisters eager to care for the sick and wounded soldiers left their work in the hospitals and in the schools and offered their services to the Government.

In January, 1921, the United States Government honored eight Sisters of Mercy from the Baltimore community who nursed the sick and wounded soldiers in the Spanish American War. The *Baltimore Catholic Review,* January 8, 1921, states:

> Eight members of the Order of Sisters of Mercy who nursed American soldiers in hospital camps in the South during the Spanish-American War, have been awarded service medals by the War Department.

Five other Sisters of the order who were nurses during that war and who now lie buried in Mount St. Agnes' Convent have received posthumous honors. The Government has sent to the Sisters at the convent markers to be placed at the graves of the five. These markers are to be blessed and placed at the graves of these Sisters with impressive ceremonies.

The eight living members of the order who have been honored are Sister Mary Bernard O'Kane, Sister Bernardine Stone, Sister Nolasco McColm, Sister Ignatius Smith, Sister Alexius Kleinfelter, Sister Celestine Doyle, Sister Mercedes Weld, and Sister Ursula Mullin.

Two of the eight sisters have celebrated their golden jubilee in the order, Sister Bernard, who made her profession in 1862, and Sister Bernardine, who became a member of the order in 1867; Sister Bernard nursed wounded soldiers in the Civil War also, at Douglas Hospital, Washington. She is a native of Tyrone, Ireland. Sister Bernard was at one time head of the Maryland province of the order and was superior of St. Vincent's Orphan Asylum. She was the head of St. Vincent's at the time of the removal of the asylum to Towson.

Sister Bernardine was born in St. Mary's county, Maryland. She entered the order as a postulant at St. Peter's Convent, this city, and has taught in many of the schools of the city.

Sister Nolasco has been in the order forty-five years. She is a graduate pharmacist from the University of Maryland and at the present time is pharmacist at Mercy Hospital. She has spent many years in Mount St. Agnes.

Sister Ignatius, in caring for the soldiers in the Spanish-American War, performed a duty of love both for her native and adopted country. She was born in Gardenas, Cuba, and was a pupil at Mount St. Agnes before her entrance into the order. She is now a registered nurse at Mercy Hospital. Sister Ignatius became a nun forty-five years ago.

Sister Alexius is from Shrewsbury, Pa. She was a pupil at Mount St. Agnes. She was superior of St. Peter's School. She also does nursing work at Mercy Hospital. She has been a Sister of Mercy thirty-eight years.

Sister Celestine, who has been a member of the order for thirty-one years, was one of the nuns who did such wonderful work at

Camp Meade during the 'flu' epidemic there two years ago. She is a teacher at the Training School for Nurses at Mercy Hospital.

Sister Mercedes, who is at present stationed at St. Peter's School, this city, is a teacher of many years' experience and a registered nurse who has been stationed at Mercy Hospital. She has been in the order twenty years.

Sister Ursula has seven more years before her golden jubilee will take place. She has been stationed at Mercy Hospital, Mount St. Agnes and other places.

Of the dead Sisters honored, both Sister Bonaventure Middleton and Sister Borgia Leonard died during 1920. Both Sisters entered the order about the same time and both celebrated their golden jubilee in 1919. Sister Borgia was born in Ireland and Sister Bonaventure was a member of a Quaker family which was converted to Catholicity. Her brother, the Rev. Dr. Thomas C. Middleton, of Villa Nova College, Philadelphia, is the oldest Augustinian priest in the United States.[18]

Sister Elizabeth Flanigan died at Chattanooga while she was engaged in saving the lives of others. She was a native of Ireland.

Sister de Sales Prendergast, from West Virginia, died at St. Peter's Convent, this city, in 1916. Sister Loyola Fenwick, a native of St. Mary's county, died in 1901.

Practically all of the Sisters who were selected for hospital work in the Spanish-American War were registered nurses as well as teachers.

In response to repeated requests for a boarding school for boys, Mount Washington Seminary for Boys was established in 1899. Boys from the age of six to thirteen years are admitted. The course is based on the regular grammar school curriculum, with special work in vocal and instrumental music. Athletic training under an instructor well qualified has an important place in the education of the boys.

In 1915 the sisters opened a school in St. Cecilia's Parish, Walbrook, suburb of Baltimore, with fifty children on record. At the beginning four sisters were sufficient to man-

[18] Died November 19, 1923.

age the classes; but the following year, 1916, the class so increased as to call for another teacher. Records show a marked increase of pupils and a teaching staff of six sister-teachers and two seculars. In 1916 the sisters assumed charge of St. Bernard's School, Baltimore, which was opened in the old church. This building, however, proved inadequate for the number of pupils; accordingly, in 1920 a new school was erected on the old church foundation. The convent also was enlarged to accommodate the increase of teachers which the new school demanded. On January 6, 1920, six classrooms were opened, with prospects for the completion of eight grades.

In 1917 the sisters having been invited by the Jesuit Fathers, established a school in Holy Family parish, Georgetown, D. C. Separate buildings accommodate the boys and the girls. There are ten large classrooms, well lighted, and a large assembly hall capable of seating 1000. A commercial high school was added to the curriculum in 1920. The purpose is to establish the full four years' high school course.

During the seventy-six (1852-1928) years of residence in the Archdiocese of Baltimore, the Sisters of Mercy have devoted themselves to the instruction of youth and to public welfare service. Situated as they are in the center of great intellectual and spiritual activity, they have assiduously availed themselves of the opportunities offered at Johns Hopkins University, Trinity College, and the Catholic University. Many of their members hold degrees, Bachelor of Arts and Master of Arts. However absorbed they may have been in the pursuit of intellectual culture, they have never lost sight of the purpose and scope of the Institute of Mercy.

CHAPTER VII

IN THE ARCHDIOCESE OF SAN FRANCISCO

There is gold, and a multitude of jewels: but the lips of knowledge are a precious vessel.—Prov. xx. 15.

THE Sisters of Mercy, eight in number, established the works of their institute in the Diocese of San Francisco, December 8, 1854, the feast of the Immaculate Conception and the day on which Pope Pius IX solemnly defined and promulgated the dogma of the Immaculate Conception of Mary the Mother of God. The foundation comprised Sister M. de Sales Reddan, Sister M. Bernard O'Dwyer, Sister M. Francis Benson, Sister M. Howley, Sister M. Gabriel Brown, Sister M. Paul Beechinor, Sister M. Martha McCarthy, and Mother Baptist Russell, superior.

Five months previous, Father Hugh Gallagher, having been commissioned by Rt. Rev. J. S. Alemany, Bishop of the See of San Francisco, to go to Ireland in quest of a colony of Sisters of Mercy for his diocese, applied to St. Joseph's Convent, Kinsale, July 28, for the desired foundation. Because of the sacrifices and hardships entailed in a country which was at once a wilderness and a cosmopolis, where people from many lands rushed in search of gold, Mother M. Frances Bridgman, superior of the Kinsale convent, called for volunteers. Twenty-nine sisters, almost the entire community, offered themselves for the new mission.

The sisters left Kinsale on September 24, 1854, and went to Cork, where they were joined by five Presentation Nuns who had accepted the Sacramento mission which the Sisters of Mercy were obliged to refuse, because of the lack of sisters. Father Gallagher failed to secure accommodations

in the sailing vessel *Arctic* for the entire number, and not wishing to separate the sisters, he postponed their departure until September 23, when they set sail in the *Canada*. Had they sailed in the *Arctic* [1] they would have perished with the ill-fated vessel which was lost with all on board. The *Canada* arrived in New York early in October. Business of considerable moment called Father Gallagher to Pennsylvania. Meantime the Sisters of Mercy remained at St. Catherine's Convent, Houston Street, New York.

The Presentation Nuns, however, accompanied by Fathers Cassin and Coddy, continued their journey to California. On November 13, the Sisters of Mercy, escorted by Father Gallagher, set out for San Francisco. Their route over the isthmus lay through Juan de Nicaragua or Greytown; here they were transferred to river boats whose capacity was already overtaxed on account of the crowds of gold seekers on their way to the "diggings." [2] This crowded condition precluded all thought of rest. To make matters worse, food could not be had at the isthmus. Father Gallagher, however, foreseeing this privation, brought preserved meat, fish, bread, and tea for the sisters, who gladly shared with their traveling companions. The progress of the voyage was retarded unavoidably during

[1] Dr. Levi Silliman Ives, convert, formerly Episcopalian Bishop of North Carolina, with his wife had their baggage on board the *Arctic*, but wishing to enjoy the company of Father Gallagher on the return voyage, delayed his departure one week.

In *Kenrick-Frenaye Correspondence*, note, p. 303, we read that "Levi Silliman Ives was born at Meriden, Conn., in 1797; took orders in the Prot. Episcopal Church in 1823; Bishop of North Carolina in 1831; went to Rome and was received into the Church in 1852. He taught Rhetoric for some time in the New York Seminary under Archbishop Hughes; later he was at the head of the Catholic Protectory. His wife was the daughter of Bishop Hobart of New York. Dr. Ives is the author of *The Trials of a mind in its progress to Catholicism*. He died Oct. 13, 1867."

[2] In 1846 the population of San Francisco was 600; in the spring of 1848 when gold was discovered, it was 1000. In 1852 the state census recorded 34,870; the federal census in 1860 gave 56,802; in 1870 it reported 149,473; and in February, 1875, the number was estimated by local authorities at 230,000.

the night owing to an unnavigable point in the river. All were obliged to disembark and seek shelter in an improvised hotel, a mere shack built of rough boards, some distance from the landing. Here the sisters were given the best room, yet it could not boast of a single chair. A tallow candle placed in a bottle was the only light available. Luckily the sisters were not obliged to remain here overnight. The arrival of a boat was announced toward morning and the sisters went on board immediately. They reached San Juan del Sur about two o'clock in the afternoon. The sisters were escorted to the best hotel, a crude structure built of unhewn boards placed on end, and so far apart that a view of the interior could be had by the passers-by. Each room contained a cot, a straw pillow, and sheets. The sisters used the sheets as screens to protect themselves from the gaze of the public. Scarcely had the sisters retired to rest when the sailing vessel, *Cortez,* was announced by Father Gallagher. Although the vessel was not to sail until the following day, it was thought advisable to go aboard at once. The intense heat and the swarm of insects added much to the discomfort of the voyage.

When the sisters reached the beach, they were astounded to see men almost naked carrying the passengers about fifty yards into the water where a skiff was waiting to convey them to the steamer. At this juncture four natives appeared whom Father Gallagher had induced to don shirts and pantaloons before carrying the sisters to the skiff. The commander of the vessel treated Father Gallagher and his party with the kindest consideration and respect. In the light of subsequent events, this courtesy on the part of the commander of the vessel was the cause of much annoyance to the sisters. Near midnight on December 7, the vessel passed through the Golden Gate and shortly afterward reached San Francisco Bay. The sisters remained on board until five o'clock the next morning. After landing, they

drove directly to St. Patrick's Church [8] on Market Street, which they reached in time to receive the blessing of Father Maginn, then pastor of St. Patrick's, when he turned to bless the congregation, an assemblage of twelve or fifteen persons. Later, Father Gallagher celebrated Mass at which the sisters received Holy Communion, and placed their new foundation in the provident care of God and His Immaculate Mother Mary. After Mass the sisters were escorted to the convent of the Sisters of Charity, where they were hospitably received. Later in the day the archbishop promised to say Mass for them on Tuesday, December 12. Thus, by a singular coincidence, the first Mass for the Sisters of Mercy in California was celebrated on the anniversary of their foundation day, one of the greatest feasts of the institute.

The sisters remained with the Sisters of Charity until January 2, when they took up their residence in a small house on Vallejo Street, a site selected because of its nearness to the county hospital where two, sometimes four, sisters spent the greater part of the day. A school was opened in the basement of the old cathedral with four sister-teachers in charge. A house of mercy was opened in a building adjoining the convent which had been rented for this purpose. Here parents who left for distant mining camps in search of gold placed their children under the care of the sisters. Because of slow mail service, steamers bearing mail arriving but once or twice a month, communication with parents was difficult; sometimes months passed without a word from the parents or guardians of the children.

[8] San Francisco had then three Churches—St. Francis, on Vallejo Street; St. Patrick's, on Market Street; and the old Church at the Mission Dolores, then on the outskirts of the city. St. Patrick's and St. Francis' were mere shacks. Some weeks after the arrival of the Sisters of Mercy the brick cathedral was opened.

The Author of the *Annals of the Sisters of Mercy* tells us that for the first few years after their arrival there was only one Jesuit, Father Maraschi, in the city. (*Annals*, Vol. III, pp. 491-492.)

This condition of affairs caused a great drain on the sisters' funds. Besides, the country was in a state of financial depression caused by the heavy speculations in land and a decline in the gold yield. As a result business became less profitable. Out of a thousand business houses more than three hundred were unoccupied. Food prices were exorbitant. Eggs and butter were imported from Boston; the former were sold at three dollars a dozen. The fact that freight from New York came by way of Cape Horn, a distance of nearly 3500 miles, will give one an idea of the condition of edibles when they passed through the Golden Gate. Early in the fifties an apple bought at Christmas time cost five dollars. Later in the fifties, peaches were sold at one dollar a piece.

The discontent caused by this financial crisis had been taking a criminal form in an alarming degree. Between 1849 and 1856, a thousand homicides had been committed in the city, and out of this number there were only seven convictions; the laxity of officials in administering justice increased the disorder. The *Annals* state that "criminals who had money and influence were safe, and the boldest and most dangerous of the evil-doers were themselves officers of justice." [4]

In April, 1856, the sisters rented a house on the property adjoining the hospital grounds and opened a boarding school and day school. The boarding school was established for the convenience of children whose parents lived in the country. About twelve resident pupils were registered. The *Catholic Directory* of 1857 makes no mention of this school; however, it chronicles the work of the sisters as follows:

The building on Stockton Street, San Francisco, recently occupied as the State Hospital, is occupied by the Sisters of Mercy, who take care of the city and county sick, and have a Mercy House for

[4] *Annals*, Vol. III, p. 490.

all respectable servant girls that have no home or look for a situation. Mother Mary Baptist Russell. (Superior.)

Some weeks after the arrival of the sisters in San Francisco anti-Catholic hatred, a development of the petty jealousies which originated on board the *Cortez,* found expression in one of the newspapers which advised the sisters to return, as "the institutions of our Protestant and republican country are known to be obnoxious to their tastes." If the advice is not heeded, "we think it the duty of the attorney-general of California at once to institute proceedings in behalf of the State." [5] One of the settlers who had been a passenger on the *Cortez,* and who had taken umbrage at the respect shown to the sisters by the captain of the vessel, published in the *Christian Advocate* a slanderous story of unbecoming conduct on the part of the sisters on the vessel. The sisters were vindicated, however, by the captain of the vessel, who announced in the *Herald:*

My position as commander of a passenger steamer makes me a servant of the public, and especially to those who come under my care as wayfarers. I pronounce the article alluded to the most detestable calumny I have ever known or heard of. The parties in question had their seats at the table next to me, and I may say they were at all times under my eye and observation. Their religious exercises were performed not only on Sunday but every day, without intruding on others. The extreme propriety of their deportment, their unobtrusiveness, and their gentle ladylike manners should have shielded them from so gross an outrage.[6]

The article is dated January 18, 1855, and signed: "Thomas B. Cropper, commander of the Steamer *Cortez.*" In the face of such bigotry which used the press for its propaganda, and in spite of the hardships of the new mission, the work of the sisters took deep root in Californian soil.

[5] *Annals,* Vol. III, p. 481.
[6] *Ibid.,* p. 482 *et seq.*

In September of the same year the dreaded plague, cholera, became epidemic in the city. It was brought hither by one of the passengers in the sailing vessel *Uncle Sam* which arrived September 5. The city was in a state of terror. The sisters at once offered their services for the welfare of the public which had so recently maligned them, and they were gladly accepted. The sisters were the only persons on the Pacific slope who had experimental knowledge of the disease. They had spent several months in the cholera hospitals in Kinsale and Clonmel, in 1849, and one of the sisters nursed patients during the terrible plague of 1832. They were all well acquainted with the various phases of the disease and knew the remedies to be applied. Day and night the sisters remained at the bedside of the stricken patients. As a result of the sisters' practical knowledge and efficient care, hundreds of lives were saved during this dreadful scourge. The *Daily News* mentions their services in the hospital thus:

> We visited yesterday the patients in the hospital; a more ghastly sight we have seldom witnessed. In the midst of this scene of anguish, sorrow, pain, and danger were ministering angels who disregarded everything to aid their distressed fellow creatures. The Sisters of Mercy, rightly named, whose convent is opposite the hospital, as soon as they learned the state of things hurried to offer their services. They did not stop to inquire whether the poor sufferers were Protestants or Catholics, Americans or foreigners, but with the noblest devotion applied themselves to their relief. One Sister might be seen bathing the limbs of the sufferer, another chafing the extremities; a third applying the remedies; while others with pitying faces were calming the fears of those supposed to be dying. The idea of danger never seems to have occurred to these noble women; self was lost sight of. If the lives of any of the unfortunates be saved they will owe their preservation to these noble ladies.[7]

On October 24, 1855, when the epidemic had somewhat abated, the sisters having been requested by official author-

[7] Russell, Matthew, S.J., *Life of Mother Mary Baptist Russell*, p. 48.

ity, took charge of the County Hospital on condition that the entire management and the selection of all employees be left in their hands.[8] When the sisters assumed charge of the County Hospital, the officials drew up the following provisions:

1. From and after October 22, 1855, the Sisters of Mercy known in this community as philanthropists who refuse all pecuniary reward for their self-sacrificing devotion to the sick and destitute—shall provide for the care and maintenance of the indigent sick.

2. All bills contracted to carry out the requirements of the above section must be presented to the Board of Supervisors monthly, and it shall be the duty of said Board to cause them to be promptly paid.

3. The Sisters of Mercy may employ such resident medical assistance as in their judgment may be necessary for the well-being of the sick in said hospital.

4. The Sisters of Mercy are hereby requested to cause to be made monthly to the Board a report of the general condition of the hospital; the number admitted and discharged; sex, age, color, nativity of those who died during the month, as well as such recommendations, as they may deem best for the future welfare of the patients.[9]

The community at large voiced its approval through the press with the above arrangements. A short time, however, sufficed for anti-Catholic prejudice to manifest itself again, this time its agency, the *Bulletin,* dated March, 1856, declared "that the fault does not lie with the sisters . . . no doubt they have kind hearts, Catholic hearts, in the sense of the term, and they are pledged to constant service of the Church. Nor does the fault lie with the priests. It is their policy, open and avowed, to unite Church and State." [10]

The feeling against the sisters became intense in some quarters and only lacked an occasion to manifest itself. The opportune time came when the sisters interfered with the passing of letters between a young man of questionable

[8] At this time the care of the sick was let out by contract, two doctors (Gibbons) were receiving five thousand dollars a month for their services.

[9] *Annals,* Vol. III, p. 483 *et seq.*

[10] *Ibid.,* p. 484.

character and a woman of like morals, a patient of the ward. The young man resented this interference and accordingly furnished the editor of the *Bulletin*,[11] who was a pliant tool in the hands of bigotry, with a slanderous story. Dr. Sawyer, an official of the hospital, wrote an article which explained the cause, and furthermore stated that "we cannot dismiss the subject without congratulating the public that we possess three departments that reflect credit on us; the schools, the fire department, and the hospital under the management of the Sisters of Mercy." [12]

The continued persecution of the hospital ended when the status of the hospital was investigated by proper authorities. During the investigation the testimony of those competent to judge was unanimous in that "no similar institution anywhere is managed more faithfully, more conscientiously and, for the means at command, more effectually, than the hospital in charge of the Sisters of Mercy." The investigation of the grand jury brought to light the fact that "the Sisters of Mercy, by whom the hospital is managed, have received no cash payments from the city for seven months . . . and that the institution is at present supported mainly by loans at interest made to the sisters on their personal security, their private means having long since been exhausted in the undertaking." This revelation arrested the "philanthropic" tendencies of designing men who wished to get the hospital under their own supervision.

This anti-Catholic ferment, however, was productive of

[11] The editor of the *Bulletin*, James King, was shot in the street, May 14, 1856, by a Mr. Casey whom he slandered in his paper. This occurrence was the immediate cause of an organization called the Vigilance Committee, in speaking of which Peter Burnett, the first governor of California said: "I opposed this organization on a ground of principle, as I considered it incipient rebellion and a fatal precedent." (*Annals*, Vol. III, p. 485.) At a secret meeting of the Vigilants, Mr. Casey was condemned to death. He asked to see the Sisters of Mercy, and Archbishop Alemany begged this favor for him, but it was not granted. A priest was allowed to visit the condemned man. He died asking God to have mercy on his enemies. On his monument in the old Mission Church is inscribed, "O Lord, have mercy on my enemies."

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much good. The Catholics of San Francisco now realized the need of a Catholic hospital; accordingly, in July, 1857, when the inmates of the county hospital were transferred to North Beach Street, the sisters bought the old county hospital building on Stockton Street for thirteen thousand dollars and changed the name from State Marine and County Hospital to St. Mary's Hospital. This was the first hospital under Catholic auspices established in the State of California. The capacity of the old building was soon limited; consequently, the need of a larger building was soon apparent. Archbishop Alemany realized this need and made the first effective move toward the erection of a new structure. He authorized collections to be taken up in the mining districts and subscriptions to be solicited throughout the city. Six thousand dollars were soon collected and placed in the hands of the sisters for the prospective hospital. Ground was purchased at the corner of First and Bryant streets for ten thousand five hundred dollars; the expense of grading the land amounted to five thousand dollars. On September 5, 1860, the corner stone of the new building was laid by Archbishop Alemany. Rev. Daniel Slattery,[13] from Marysville delivered the sermon. In November, 1861, the new St. Mary's was formally opened with twenty-seven patients.[14]

The following excerpts from a letter written by Sister M. Francis Benson, July 4, 1859, to Mother Harnett, Roscommon, Ireland, furnish us with facts which throw light on the early history of San Francisco.

[13] Five weeks later Father Slattery died of typhoid fever in St. Mary's Hospital.

[14] In 1873 when the religious were expelled from Guatemala, a community of Franciscans were taken under a mounted guard, several days' journey into the interior. Later they reached a seaport, whence they sailed for San Francisco. When they reached San Francisco they were exhausted from hunger and sickness. Those who were taken to St. Mary's Hospital (one, an old man, who was carried from the carriage to the hospital by Father Prelato, S. J.) died that night and were buried from the convent chapel. Five who remained at the hospital were later aided by the sisters. Some were sent to Spain; others to houses of the order.

. . . You will be interested by a few words about this great country. Great it is and wonderful, but, alas, great also in wickedness. . . . You, innocent Irish nuns, could never imagine the sinfulness we have to contend with here. . . . In Ireland Satan disguises himself, and his votaries hide in dark lanes and blind alleys. But here he works abroad in open day. Even in the schools, he reigns, and makes the heart of the children his play-ground. Their confident insolence would astonish you. Parents wish to have them educated; but the education generally consists in having a great number of books and trying to acquire a superficial knowledge of everything. Still, despite their faults, they are a benevolent, generous people. The real American Protestants have none of the bigotry you often find in Irish and English Protestants.

Within the precincts of our Hospital are included Convent, House of Mercy, Orphanage, Magdalen Asylum, and an office for procuring situations for servants, here called "help." To describe the multitudes that have found shelter under St. Mary's roof would be a difficult task. I do not know any country unrepresented. Of all religions, we have members. We have had perpetrators of every crime, under advice, instruction, or care; in truth, the hospital is a world in itself. Within it goes on the administration of every Sacrament except Holy Orders—baptism of infants and adults; confirmation of children, grown people, and converts; first and last communions; confessions, anointings, and marriages of parties brought to repentance during sickness or on a death bed.

Add to these, pledge-taking, investing with scapulars, churchings, professions of faith, last indulgences; the reconcilings of quarreling husbands and wives, rescuing unfortunate creatures from self-destruction, snatching others from the verge of degradation, and exciting to contrition those already fallen.

It is quite common here for American Spaniards to adopt Irish children and bring them up as their own. Hence there are thousands of Irish bearing Spanish names some of whom are ignorant of their origin.

In a short space, the House of Mercy, for destitute women of good character, received and provided for six hundred young women. The Widows' Home too is quite populous. . . .

In the office for procuring situations for women, nine thousand, four hundred and forty-eight were provided for in a few years. Twenty-

one women of evil life who came to the hospital in its early days were converted. Many Chinese were baptized and died in their baptismal innocence. Some who recovered remained good Christians. . . .

Our Chinese priest has a horror of his own people, they are so depraved. The city abounds with blacks as we call them at home. We have a Hindoo priest who cannot speak a word of English, but *nice, sugar, cake.* He styles each sister "ma" and, when one enters his room, asks for sugar and cake. He makes the sign of the cross. He says he wants to give up his own god and worship the God of the sisters. We are preparing him for baptism. In jail we find many sad cases. We have prepared several for execution.

Pray a great deal, please, for us and our mission. Bear in mind, beloved Sister, that in your quiet convent home you may convert thousands in America.[18]

Important annexes were made to the hospital from time to time; an important addition, a splendid wing, was erected in 1891. In 1900 a training school for nurses was established. The course, three years' training, includes practical work in the various departments of the hospital.

On April 18, 1906, San Francisco was visited by an earthquake of unusual destructive force, yet not a brick was loosened nor a window of the hospital broken. Before midnight, however, the building was entirely destroyed by fire. The sisters, who feared the effects of the intense heat of the burning city on the patients, removed them to the steamer *Mordoc* which lay in anchor in the Bay of San Francisco, a short distance from the hospital, a move which showed wisdom and foresight. All the patients were assigned to comfortable quarters on the opposite side of the bay and were located without difficulty when the city was restored to normal conditions. Meantime the distressed city needed the sister's services; accordingly, eight returned to San Francisco within a few days and opened a tent hospital, the third St. Mary's, on ground squared by Hayes, Stanyan, Grove, and Shrader streets. This prop-

[18] *Annals,* Vol. IV, p. 22 *et seq.*

erty had been bought for a hospital. The sisters continued in this improvised hospital until June 17, 1906, when they rented a building at 2344 Sutter Street, where they removed the patients. Plans were almost immediately made for the erection of a new building and in less than five years the central section and the east wing were completed. It was blessed by Archbishop Riordan, February 22, 1911.

A comparative view of the statistics of the hospital shows the steady and uniform growth of the institution. In 1911 there were 2145 patients admitted, in 1920 there were 4900 patients. From 1911 to 1920 there were treated in the hospital 33,984 patients. About five per cent of these patients had been cared for gratuitously, while ten per cent had received reduced rates. The hospital had six endowed beds used exclusively for the sick-poor. Its doors have been open to all, irrespective of creed. St. Mary's Hospital, although not completed as to its original plans, standing as it does at the entrance to the Golden Gate Park, is a magnificent structure, comprising a hospital, a training school for nurses, and an asylum for the suffering and afflicted, all splendidly equipped. An ornament to the city, the hospital testifies to the arduous toil, the dauntless courage, and the Christian charity of its founders.

In 1856, when Archbishop Alemany authorized collections to be made throughout the mission districts, it was thought expedient to explain the purpose and scope of the work of the Sisters of Mercy; accordingly, pamphlets were published which summarized the work of the institute. One of these pamphlets fell into the hands of the editor of one of the daily papers who published the account. Later events proved that this publication was the primary cause of the opening of the Magdalen Asylum, a branch of social welfare service which is not included in the scope of the institute, yet is not alien to the work of the Sisters of Mercy.

The way it came about shows God's provident care of even the most abandoned. A young woman, a depraved

creature who had long realized her life of shame, happened to read the account of the nature and scope of the Mercy Institute in the daily paper, came to the convent in August, 1856, and begged the sisters to rescue her from her sinful life; although they gave her a home and tried to console the poor creature who was very often on the verge of despair, they had no thought of opening a refuge for fallen young women. Some months later another young girl of similar morals applied for shelter; later, another came, and this number increased until the need of an asylum forced its opening. The housing of these poor creatures became a problem to the sisters and they found the key to its solution in the Gospel of Christ. To segregate the Magdalens from the inmates of the Mercy House, a number of rooms were partitioned off and a balcony erected for their use. Thus was established the first institution of its kind, so far as we know, on the Pacific coast. In 1861 the number of penitents had so increased as to make the erection of a separate building an immediate need. To meet this need Archbishop Alemany lent a lot on Van Ness Avenue for the erection of a temporary home. The State Legislature, through the efforts of Rev. Hugh Gallagher, appropriated five thousand dollars for the erection of the building. In February, 1856, the penitents were transferred from the convent to the new refuge which had been blessed by Archbishop Alemany, assisted by Rev. Hugh Gallagher and Rev. Joseph Gallagher. At the request of official authorities, the sisters assumed charge of wayward girls who had hitherto been assigned to the County Industrial School.

The city paid fifteen dollars a month for the board, the clothing, and the education of each girl. In 1874 an important wing was erected which separated the city's wayward girls from the penitents. Two years later (1876) the State Legislature withdraw the appropriation which heretofore helped to support the Magdalens. This procedure left the burden of support of the Magdalen Asylum entirely on the

sisters. The sale of needlework made by the inmates and the contributions of the charitable served as a revenue of maintenance.

Meanwhile, smallpox, a loathsome disease, found its way to San Francisco. It appeared first in March, 1868. On June 1st there were twenty-seven cases; in July, forty-eight. Hoping to check the disease, official authorities ordered all the afflicted to go to the pest-house, an unfinished building, a scanty protection against the elements. This meant worse than death to the poor sufferers who had heard of the ill-treatment of the patients at the pest-house. The sisters on hearing of these conditions offered their services to the city. In the midst of her retreat the mother superior [16] wrote the following note to the medical director of the hospital:

Beverly Cole, M.D.

Sir: It is one of the privileges of our order of Mercy that we attend our poor fellow creatures in whatever form of disease it is the Divine Will to afflict them. Therefore, if the city authorities are willing to accept our services, our Sisters will, D. V., go to the pest-house and take up their residence there until the Almighty wills to deliver the city from the terrible malady. If the authorities are willing, we shall go on Monday, August 17. One small room is all we shall require. You know the accommodations of a Sister of Mercy are very simple.[17]

The offer was gladly accepted and Mother Superior with Sister M. Francis Benson went to the smallpox hospital. From this isolation the sisters went to the Magdalen Asylum to hear Mass every Sunday. They did not go beyond the sacristy, fearing to spread the disease among the penitents. The epidemic continued to increase; in October one hundred and twenty-two cases were admitted. In November only eighty-eight were received.

[16] Evidently Mother M. Gabriel Brown who succeeded Mother Baptist Russell in 1867.

[17] *Annals*, Vol. IV, p. 50.

The following chronicle which appeared in a daily paper will show a non-Catholic's view of the sisters' charity.

It was almost with a feeling of shame for Protestantism that we saw, the other day, when the continual complaints of mal-administration and neglect of patients at the Variola Hospital, in the city, seemed to be without remedy, none of our religious denominations save the Catholic Church had any organization which could furnish intelligent help—competent, intelligent, kind female nurses to enter that home of misery and take charge of its ministrations to the crowd of suffering humanity it contains. Those devoted Sisters of Mercy willingly presented themselves and entered on a mission of charity from which all others shrink in dismay and affright. That their presence will have a beneficial effect none can doubt. Already the good results of their presence are apparent. Their fearless, self-sacrificing love is an honor to their Church and to their Order.[18]

During the month of December the weather was unusually severe. The pest-house, an open shack, could give very little protection to the inmates; as a consequence Sister M. Francis caught a severe cold which obliged her to remain in her room for a few days. Writing to her friends in Kinsale during her isolation, Sister M. Francis says:

This is truly a horrible disease, so loathsome, so disgusting, so pitiable. Twice the number of patients with any other disease would not require the care and attendance those afflicted with small-pox require. Not one spot from the crown of the head to the sole of the foot sound, the eyes of the greater number closed and pus running from them down the cheeks; their throats so sore that to take a drink almost chokes them, the tongue sometimes so swollen that not a drop can pass down; the hands so sore that they are helpless, and the *mal-odour* so terrible that they themselves cry out: "O Sister, I cannot stand the smell." The doctors say it is an unusually malignant type. It is strange that few Irish take it. The majority of the sufferers are Germans, the next in number native Americans, with a mixture of Danes, Prussians, French, Spaniards, Italians, and Portuguese. The greatest precaution is taken to prevent the spread

[18] *Ibid.*, Vol. IV, p. 51.

of the disease; all beds, bedding, and clothing are burned. Now I shall turn from the body to the soul. The number baptized is truly consoling; also the number of negligent Catholics brought to make their peace with God. In most cases it is easy for us to get at their souls, because in this dreadful disease they become humbled. Proud men cannot but feel themselves objects of disgust to their fellow-creatures, and even to themselves. They are abandoned by their nearest and dearest, shunned as objects of terror. Therefore, when they see us joyfully attend them, they are astonished and thankful, particularly as they know we receive no money for it. Another thing which draws them to us is, that not a single minister of any denomination ever enters this pest-house. . . .[19]

In December, 1869, there were two hundred and two patients received; in January the number decreased to one hundred and twenty-four. On May 27, 1869, the sisters left the pest-house. During their stay at the hospital eighty-two persons were received into the Church, of this number fifteen recovered. Eighteen patients, all convalescent, were at the hospital at the time of the sisters' departure. Within a few days the sisters were recalled to take care of the whole crew, officers and men, of the French man-of-war which had anchored in the harbor. No deaths occurred. When the last patient was discharged the sisters returned to their convent.

From the time the sisters assumed charge of the old county hospital under the Catholic auspices they reserved quarters for the destitute aged and infirm. On their removal to the new building four inmates accompanied them. The number increased until the lack of accommodations made it imperative to erect a new building. Accordingly, the plans were drawn up and the building erected, Ricin Place. The State appropriated eight dollars a month for persons over sixty years of age. In a report to the Legislature the sisters stated the following:

Finding the applicants more numerous than we could accommo-

[19] *Ibid.*, p. 51 *et seq.*

date, and several coming forward to contribute a few hundred dollars, for a distinct house, on condition of their getting a home for life, the present building was erected.[80]

In March, 1876, the number on record was one hundred and twenty-four. The withdrawal of State appropriation in 1895 naturally burdened the sisters financially. Ground had already been bought at Fruitvale and the foundation of a new home for the aged and infirm made, but the financial conditions of the community did not warrant any further building expenditure.

On November 3, 1876, when the German Hospital was destroyed by fire, St. Mary's Hospital opened its doors to the rescued patients. In order to accommodate all who sought admission, the novitiate was converted into a hospital annex and a building adjoining the ground on First Street purchased for the novices.

Meantime the need of a parochial school in the hospital district was becoming more urgent. The chaplain of the hospital, Rev. John McCullough, recognized this need and in 1871 erected, at his own expense, a school on the hospital grounds. A parochial school was conducted by the Sisters of Charity on Market Street, but the distance from the hospital was too great for the children to walk. The new school was blessed and placed under the protection of our Lady of Mercy. Nearly one hundred children enrolled the first day. Within three weeks two hundred children were in attendance. In 1887, when the school was destroyed by fire, there were on roll five hundred children. A new school soon replaced the old one and opened with a splendid attendance.

In 1871 the sisters applied to Governor Haight for permission to visit the State Prison at San Quentin, situated in the mountains across the bay, twenty-four miles from San Francisco. Regardless of the fact that no women visitors were ever allowed in this prison, the governor gra-

[80] *Ibid.*, p. 62.

ciously acceded to the sisters' wishes. At the time the sisters began this visitation, there were fourteen hundred inmates. The sisters also visited the House of Refuge and Industrial School where they gave instructions in Christian Doctrine. Late in the eighties a mission had been conducted in San Quentin when three hundred prisoners were confirmed. On these visitations the sisters traveled in the street cars free of charge.

Rev. William Gleeson opened a parochial school, Our Lady of Lourdes, in East Oakland, in 1877, and invited the sisters to take charge. In spite of the fact that his own dwelling was a four-room shack and his church a humble wooden structure, Father Gleeson erected a convent and school. Records show an enrollment of fifty children on the day of opening. Within a month the attendance increased to one hundred and fifty. The sisters, who went every Sunday to teach Christian Doctrine to the children there, discontinued the mission four years later when the Sisters of Notre Dame opened a convent and boarding school in Alameda.

In 1886 an addition was erected to the convent and a boarding school established with twenty-five pupils on roll. A new school was opened in St. Peter's Parish and the sisters were invited to take charge. School was opened in July, 1878, with a splendid attendance. In 1904 there were in attendance five hundred children; at this time a commercial course was added to the curriculum. Later a high school was opened.

The *Catholic Directory* of 1896 gives notice of the institutions in California under the care of the Sisters of Mercy:

Mother house at St. Mary's Hospital, Bryant and First streets, San Francisco, California, Mother B. Russell, Superior.

Founded December 8, 1854, by the Sisters from the Convent of Kinsale, Cork County, Ireland. The Sisters conduct establishments in the Archdiocese of San Francisco.

Sisters, 88; pupils, 1100; patients, 150; Magdalens, 120.

Convent of Mercy, Sacramento, California. Founded October 2, 1857, by Sisters from San Francisco, California. Convent of Mercy, Grass Valley, California. Founded by Sisters from San Francisco.

Mercy Convent, Red Bluff, California. Founded from Manchester, New Hampshire.

Sisters, 9; pupils, 75.

Mercy Convent, Rio Vista, California, Archdiocese of San Francisco. Founded from Manchester, New Hampshire.

Sisters, 20; novices, 2; postulants, 1; pupils, 150.

During the nineties a wave of financial depression swept over the country. Mother Baptist Russell in a letter written to her sister in Newry, February 6, 1894, describes conditions:

There is a great distress among the working classes here and everywhere. About five hundred men are coming daily for something to eat. We give them coffee and bread. We have twelve dozen tin cups; when these are all served out they are dipped into a pail of water and used again. The poor men stand in the open air in a long line, two abreast, and we hand the coffee and portion of bread out the window. It is a considerable work serving so many but we are thankful we are able to do it. Of course we get help. . . . A poor young man hired a room last week in Third Street, and, after cutting all marks from his clothes and destroying all papers, and everything that could identify him, shot himself, leaving in writing that he did it rather than beg, as he could get no employment. I trust we may be the means of preventing such an act.

In March of the same year Mother Baptist writes:

I think I mentioned the crowds of unemployed men in this city for the last five months; 589 were at our door for breakfast yesterday. We had to employ a second baker. Some good people sent flour, coffee, and sugar. It is going on since October.

At the end of March Mother Baptist in a letter to the Sisters in Kinsale states:

. . . We continue to get the wherewithal to give them every morning a pint of coffee and dry bread. Thirty barrels of flour,

three hundred pounds of sugar, and one hundred pounds of coffee came today from the good man James Carroll, who sent a similar supply two or three times already. Mrs. Peter Donahue sent fifty dollars, and young Peter Donahue a hundred dollars for the same purpose. . . . The number of men this morning was 658.[21]

Mother Baptist's ceaseless toil finally overcame her robust health. In 1888 her health began to fail. Ten years later, in a letter dated January 17, 1898, she says "at present I am very well; but, as those attacks come back unexpectedly, I cannot say I am all right. If it be God's will, I should like much to build the Home next summer. . . . I shall be sixty-nine in April." Mother Baptist was not destined to see the Home for Old People completed. She died August 6, 1898, after five weeks of living death, all her senses dulled by the clogging of the arteries of the brain.

The *San Francisco Call* chronicled her death in these words:

No death in recent years has been heard of with greater regret in this community than that of Mother Superior, Mary Baptist Russell, the sweet woman who watched over the destinies of various charitable institutions in this city during the past half century. The tidings of her calm leave-taking of this life will fill with sorrow the thousands who were fortunate enough to meet her, and those who have heard or read of her beautiful deeds of charity since her advent into this State. A more lovable character than hers has rarely been found. Her constant aim in life has been to uplift the suffering and the wounded, and in this she was entirely successful.

The *San Francisco Chronicle,* a non-Catholic journal, stated:

No dead sovereign ever had prouder burial than Mother Mary Baptist Russell, whose life of self-denial and good works has crowned her in a city's memory.[22]

[21] Russell, Rev. Matthew, S.J., *Life of Mother Mary Baptist Russell,* p. 125 *et seq.*

[22] *Ibid.,* p. 177 *et seq.*

It is interesting to note that the Russells were staunch adherents to the faith throughout the penal days. There was, in 1901, and very probably is at present (1928) in Killough, a chalice with the following inscription: "Presented by George Russell and his wife, Mary Laafe, to the Church of Rathmolin, 1640." This George Russell was a member of the *Catholic Confederation* of Kilkenny and was killed in the battle of Ticroghan, fighting for the Irish cause.

When the Spanish American War raged in 1898-99, the sisters in San Francisco offered their services to the sick and wounded soldiers at the Presidio. For months they nursed night and day those brave men who had offered their lives for their country's cause. Their last messages to loved ones were conveyed to them by the sisters and not a few homes were gladdened with the knowledge that their "boys" had received the last Sacraments.

In 1898 the sisters secured a new summer home in Marin County through the generosity of Dr. Benjamin F. Lyford. It was called St. Hilary's Sanitarium in deference to Mrs. Lyford who was Hilaria Sarchez Reed. This sanitarium is exclusively for the sisters. Later the sisters opened an academy here. In 1912 the novitiate was transferred to 1840 Thirty-fourth Avenue, Oakland. In 1917 the Sisters of Mercy of Rio Vista and Sausalito were affiliated with the San Francisco community. The sisters were invited to take charge of the hospital which was opened in Modesto in 1921. During this year the following communities were amalgamated to the San Francisco community: Los Angeles, San Diego in California, and Phoenix, Arizona.

During the influenza epidemic of 1918-19, St. Mary's Hospital was given over for the care of sufferers of this dread disease. The surgery was closed in order that all the sisters and nurses might be free to care for the stricken patients. The spacious lawn surrounding the hospital was offered to the city to be utilized as a tent hospital; an offer

which was gladly accepted by the city officials. Some of the sisters in the various parishes cared for the stricken poor in their homes, while others reënforced the corps of nurses at St. Mary's Hospital.

In spite of the hardships and trials, and even in the face of religious prejudice, the sisters have toiled in California for nearly three quarters of a century (1854-1928). They have watched the city grow from a wilderness to a populous and flourishing country. They have labored in the orphanages, in the jails, in the Magdalen asylum, in the homes for the aged, in the hospitals, and in the schools. No work of the institution has been disregarded.

In the Diocese of Sacramento

In October, 1857, a colony of five sisters having been invited by the Rev. J. Quinn, at the instance of Archbishop Alemany, opened a convent and school in Sacramento, the capital of the State, at that time in the Diocese of San Francisco. The colony comprised Sister M. Paul Beechinor, Sister M. Agnes Stokes, Sister M. Martha McCarthy, Sister M. Madeline Murray, and Mother M. Gabriel Brown. Their first home, the former rectory, had been a church, the basement of which now served for a school which they opened immediately with an enrollment of one hundred and twenty children. A year later the sisters purchased a square in the heart of the city. In 1860, when the state officials were selecting a site for the capitol, they bought the property for the exact price which the sisters had paid for it. This transaction was a great financial loss to the sisters who had paid thousands of dollars for improvements and for interest.

In 1861 Sacramento was visited by floods which caused great disaster, December 9 and January 8. During the first flood thousands were deprived of shelter, and those who could went to San Francisco. The sisters opened their convent doors to the sufferers. The city officials supplied

bedding, food, and clothing. During the January flood the sisters gave shelter to the needy and went daily in a boat to the "Pavilion," a large building where the poor were sheltered. All who remained in their own homes were obliged to seek the upper story. Much sickness prevailed. Visitations of the sick were effected by means of a boat, the prow of which was usually turned to a window on the second or third story where a plank was adjusted for the sisters to enter. In May, a great part of the city was still under water. During this time the sisters were never without Mass, for a Chinese missionary priest rowed in a skiff to the upper story of the convent every morning and celebrated Mass for them. These floods proved disastrous to the convent property. Originally the convent section of the city was the highest; in the early nineties it was the lowest.

When the diocese was divided in 1861, Bishop O'Connell, first Bishop of Grass Valley, saw the need of an asylum for destitute children. A home for aged and destitute women was also established. The Sacramento foundation was transferred to the Diocese of Sacramento in 1887.

On July 2, 1895, the Mater Misericordia Hospital was opened in a private hospital known as the "Ridge Home" which the sisters had purchased. Hardships and struggles followed, but God's work succeeded. To meet conditions a larger hospital was erected, which cared for about twenty-five hundred patients during the first fifteen years. On May 16, 1900, the Stanford Lathrop Memorial Home was given in charge of the sisters by Rt. Rev. Bishop Grace. This institution was opened for the care and protection of poor children. The property was the gift of Mrs. Leland Stanford.

In 1863 the sisters having been invited, opened Mt. St. Mary's Convent, in Grass Valley, at that time in the Diocese of Grass Valley. A boarding school and two large

orphan asylums were also opened. At the beginning one hundred and twenty children were enrolled. The asylum for boys is situated about a quarter of a mile from the convent and stands in the center of seven acres. In the girls' shelter very often infants are admitted. The dangerous occupation of the people make a large orphanage necessary; the state pays a stipend for each orphan and half orphan.

In the following excerpt from a letter evidently written to her brother, Father Matthew Russell, Mother Baptist Russell, while on a visit to Grass Valley, tells of the growth of the institution. "It is twenty-five years since it (Grass Valley foundation) was started, a mere mustard seed; now it is a large institution, including an asylum for orphans and half-orphan boys, about eighty-five in number; one for young orphan and half-orphan girls, and a third for more grown girls, among whom are the children of families living in remote districts where no good schools are to be found; the number of girls in both amount to pretty nearly two hundred. . . . The whole enclosure of six or seven acres is left free to them." [22]

In 1871 a foundation from the mother house in New York established themselves in Eureka, Diocese of Grass Valley. The community consisted of Sister M. Evangelista Kidgell, Sister M. Vincent Meldrum, Sister M. Josephine Cummings, Sister M. Rose McAleer, Sister M. Teresa McDonald, and Sister M. Gertrude Seworth, superior. The foundation ceased to exist after years of struggles and hardships. The sisters affiliated themselves with the community at San Francisco.

Another community of Sisters of Mercy from Manchester, New Hampshire, arrived in Yreka, Diocese of Grass Valley, in 1871. Rt. Rev. Eugene O'Connell expresses his appreciation to Mother Warde for sending him a colony of sisters, in the following letter:

[22] Russell, Rev. M., S.J., *Life of Mother Mary Baptist Russell*, p. 150.

Jan. 31, 1871.

Yesterday afternoon, our Sisters arrived in Marysville, accompanied by their chaplain and pastor, Father Farrelly. Thank God! And after God, my best thanks to you, dear Mother. They all seemed to be in good health and spirits, and, as far as I can judge, correspond with the high recommendation which you gave of each of them. I thought to prevail on them, and so did the Sisters of this town, to rest for a few days: but, bent on reaching the end of their journey and gladdening the hearts of the Yrekans before the Feast of the Purification, I was obliged to yield to their request and let them go the same day! Not, however, till I had acceded to another request which they made, viz., to visit them in their new home and profess the Sister whom you wished me to profess in Marysville. So far, dear Reverend Mother, I hope you are satisfied. They gave me beautiful copies of the Mercy Rules and Constitutions, and Ceremonial, which you kindly sent me. Many thanks to you for this as well as for all the preceding favors received at your hands. You may depend on my requesting,—nay, even, if necessary, of insisting on, their adhering strictly to the regulations of the Mother House which I look on as a model to be followed—a house which gave my destitute diocese such zealous, devoted Sisters. Again and again may God pour His choicest blessings upon you all that remain; may these whom, in your charity you sent to us, produce abundant fruit, and may their fruit remain. As soon as possible I shall say mass for your intention, and I recommend myself to your prayers. You may depend on my hearty co-operation with your Sisters, as also on the co-operation of my clergy.

In a second letter to Mother Warde, dated July 11, 1871, he writes:

July 11, 1871

Excuse my delay, dear Mother, in answering your welcome and very kind letter. But as I hadn't visited the Sisters in Yreka at the time your favor reached Marysville, I postponed my reply till after my visit. Thank God, I found them well and happy, and quite contented with their new mission and pastor. Up to my arrival they had met with no crosses, but about a month after my departure, a most destructive fire broke out, and destroyed fully one-third of the town, including the church and pastor's house. Thank-

God, the convent escaped. It was only slightly damaged. Having met with such a heavy cross may we not hope that a bright crown awaits them?

Last Saturday I celebrated mass for your intention. I beg your prayers and Holy Communion. I hope you have a prospect of obtaining another colony for me, and I thank you again and again for the holy Sisters you have already sent me.

At the conflagration the citizens turned out *en masse* and by almost superhuman efforts succeeded in saving the convent. May they all obtain mercy from God in return for their exertions to save the Sisters of Mercy.

Your obliged and sincere servant in Christ.

EUGENE O'CONNELL.

A convent had been opened in Ukiah in the Diocese of Grass Valley, but was later taken into the Archdiocese of San Francisco. Eventually they were withdrawn from this foundation.

IN THE DIOCESE OF LOS ANGELES AND SAN DIEGO

The first work of mercy established in Los Angeles, California, was a Mercy Home for young women and girls. This was opened on April 7, 1890, by Sister M. Bonaventure Fox, who was sent there with a little colony of sisters from the mother house in Michigan. Six years later, June, 1906, a home for aged men and women was opened at 4060 West Washington Street. On December 8, 1891, the sisters opened the Mercy Hospital at San Bernardino, California. A great wave of financial depression, caused by a railroad strike, overswept the country in the early nineties, as a result the sisters were obliged to close the hospital in 1895. In July of the same year (1895) a home for orphan boys and girls was established. This continued until June, 1919, when it was closed and a military academy for boys only was inaugurated.

On February 9, 1910, a hospital was opened in Bakersfield, California, now in the Diocese of Monterey-Fresno,

in connection with which is a training school for nurses. The following September (1910) the sisters were invited to take charge of St. Francis' Parochial School in Bakersfield. The sisters who taught here resided at the hospital until November, 1916, when Holy Angels' Convent was opened.

Having been invited, the sisters assumed charge of the parochial school, Sacred Heart, in Redlands, in 1908. A second school, Our Lady of Mercy, was established in Redlands in 1918. When the different communities of the Mercy Institute were amalgamated, the Los Angeles branch had sixty-one members.

In 1890, two Sisters of Mercy, Mother M. Michael and Sister M. Alphonsus of the Denver Sisters of Mercy were sent to Selinas, California, in response to an appeal for reënforcements from Mother Bonaventure.

The financial depression of the country at this time caused hardships and poverty among the people who were eager but unable to support the sisters. In a short time the sisters withdrew, and, acting on the advice of Mother Baptist Russell, with the approval of Rt. Rev. Bishop Mora, established themselves in San Diego, California. In rented rooms of the upper stories of the Grand Central Block in the business section of the city, the sisters opened St. Joseph's Hospital, July 9, 1890. This location was not desirable for hospital purposes; therefore, the sisters secured a more favorable site in the northern part of the city. A training school was also established. Later, the sisters opened a home for the aged.

In the Diocese of Tucson

In 1892 the Sisters of Mercy from Silver City, New Mexico, opened a parochial and private school in Phoenix, Arizona. The community from Silver City was founded from the mother house at La Mesilla,[84] New Mexico, in

[84] Now called Mesilla.

1878, by Mother Josephine Brennan, who had come to America with Mother Ignatius Gaynor of East St. Louis. Shortly after her arrival in this country, Mother Josephine with professed sisters, Sister M. Augustine Bambrick, Sister M. Antonia Kearney, Sister M. Teresa Connor, Sister M. Bernard Connor, and Sister M. Margaret Hessian founded a convent in Mesilla on the Rio Grande River. In 1893 certain diocesan charges necessitated the withdrawal of the sisters from Mesilla to other houses of their community in Arizona.

At the time of the amalgamation of the different communities of Sisters of Mercy in California, in 1921, the Phoenix community had the following institutions under their care: St. Joseph's Hospital, Phoenix; Sacred Heart School, Nogales; St. Joseph's Hospital, Nogales, Arizona, and Mercy Hospital, Prescott, Arizona.

CHAPTER VIII

IN THE ARCHDIOCESE OF ST. LOUIS

He that hath mercy on the poor, lendeth to the Lord: and he will repay him.—Prov. xix. 17.

ON the twenty-fourth day of June, 1856, six Sisters of Mercy left St. Catherine's Convent, the mother house in New York, to establish the work of their institute in the metropolitan See of St. Louis, the chief center then of commerce and trade in the Mississippi valley. The sisters chosen for this mission were Sister M. Ligouri Galbraith, Sister M. Elizabeth Callanan,[1] Sister M. Josephine Byrne, Sister M. Jerome Shubrick, Sister M. Aloysius Comerford, and Sister M. Magdalen de Pazzi Bently, superior. The sisters were accompanied on the journey westward by the Rev. Patrick John Ryan, later, Archbishop of Philadelphia. The need of Catholic schools in this growing center of commercial life increased with the growth of its population. Realizing this need, Father Damen, S.J., pastor of St. Xavier's Church, St. Louis, applied to Mother Agnes O'Connor, superior of the Sisters of Mercy in New York, for a community of sisters to take charge of the school in St. Xavier's parish. This appeal was reënforced by a letter[2] from Archbishop Kenrick which shows the prelate's solicitude for both the financial and spiritual needs of the sisters:

St. Louis, May 19, 1856.

Reverend Mother:

I have to apologize for the delay which has taken place in acknowledging the receipt of your much-esteemed communication of the 9th

[1] Sister M. Callanan returned to New York in July, 1871, and died December 5, 1890.

[2] *A Sheaf of Golden Years*, p. 13 *et seq.*, Mercy, Sisters of, St. Louis.

inst. You will perceive by the signature to the paper you sent me for my acceptance that I have so far complied with the terms proposed. While, however, I engage myself personally in the fulfilment of these conditions, I wish you to understand that I do so on the assurance given me by Very Rev. Father Murphy, Rev. Provincial of the Jesuits in Missouri, that as long as the Sisters of Mercy have their house in the parish of St. Francis Xavier, the terms referred to shall be complied with without reference to me. I wish, moreover, to make one or two observations which are to be understood as explanatory of the conditions which I have accepted.

1. The house is not, I presume, such a house as would be deemed suitable for a convent, it being a private residence which may be used for such purpose. I have not myself seen it, but rely on Father Damen's assurance as to its suitableness in the above sense.

2. The moderate support which the Sisters will receive will be $800.00 a year at the least. I have no doubt that small as is this sum, the Sisters will have no reason to complain of insufficient support. Unless I am greatly mistaken they will find the Catholics of St. Louis well disposed to assist them, not only in the matter of support, but also in the provision for a permanent establishment of the community.

3. The Chaplain and Directors, ordinary, and extraordinary, will be furnished by the Jesuits, at my request and by my appointment.

Father Damen authorizes me to say that all the expenses of the Sisters, either for preparations for the journey or for traveling will be defrayed by him. He has promised to write to Mr. Dunnigan, the publisher, to advance to the Sisters whatever sum they may call for. I shall merely add in conclusion that I esteem it as a great blessing that the Sisters of Mercy should be established here; and that I shall always esteem it a duty and a consolation to bestow whatever aid and encouragement I may be able to command in facilitating the success of the Order in this city.

I have the honor to be, Reverend Mother,

Your obet. servt. in Xt.

✠ Peter Richard, Abp.

Mother Superior, Sister M. Agnes O'Connor.

The sisters arrived in St. Louis on the morning of June 27. Without delay they drove to St. Xavier's Church

where they were met by Father Damen who accompanied them to their temporary convent, corner of Morgan and Tenth streets where he celebrated Mass in a little room which was utilized for a chapel. The Blessed Sacrament was placed in the tabernacle two days later. Within the week the archbishop called at the convent and welcomed them to the archdiocese. The house was blessed and placed under the patronal care of St. Joseph.

Singularly coincident was the sisters' first visitation to the poor and the sick in their homes, the feast of the Visitation of the Blessed Virgin, July 2. The Jesuit Fathers aided them by supplying fuel for the sick-poor. On these visitations the sisters found many who, though no longer young, had not made their first Holy Communion. Two weeks later, July 16, the sisters visited for the first time the city jail. Here, later, they found a poor man who had been arrested and sentenced hurriedly to ten years' imprisonment. He had pleaded with an officer to allow him to speak to his two motherless little girls, but this poor boon was denied him. When the sisters visited him in the jail he begged them to look after his "little girls." This the sisters did, and when the long years of imprisonment had ended, he came to claim his "little girls" and found them grown to womanhood, possessing that demeanor which religious training alone can give.

In August, 1856, St. Xavier's Free Parish School opened with a large attendance. Plain and fancy needlework were added to the regular grammar school curriculum. A Sunday School for negro women and girls was also opened. Missouri was then a slave state; consequently, permission of the slave holders was necessary before the slaves could attend instruction. A house of mercy, a free shelter for young girls out of employment, was established December 12, 1856. Here were given instructions in Christian Doctrine and in domestic duties. At its beginning the House of Mercy was free to all working girls who were in need of

rest. Later this hospitality was looked upon as charity by the girls who were too proud to accept of it and, accordingly, they took up their residence in public boarding houses. A nominal fee was then charged for those who could pay. The revenue thus obtained was utilized in equipping the building according to the then modern standards. A third activity of the institution was the establishment of the industrial school for little girls whose parents for any reason were unable to care for them. Its need forced its inauguration when the city refused to admit children who had one or both parents living. Many children would have been neglected were it not for the protective care of the sisters. Classes for the younger children were held in the morning; in the afternoon the older children were taught. Special stress was laid upon letter writing and composition work in general. Instructions in plain sewing were also afforded. Through the combined efforts of Father Damen, Mr. Alexander, and P. J. Garesché, a prominent lawyer of St. Louis, the institution was placed on a legal basis under the title "St. Joseph's Convent of Mercy in St. Louis, Mo."

Meantime the sisters suffered much from severe cold and extreme poverty. The year, 1857, was a year of hardships, perhaps unparalleled in the history of the Sisters of Mercy in St. Louis. The winter was especially severe. Thinking that the South was proof against cold weather, the sisters migrated there without suitable raiment and bed clothing for cold weather. Father Damen who brought the sisters to St. Louis, was, in the meantime, transferred to Chicago. The sisters were now left to the mercy of a fickle people who withheld the promised stipend toward their maintenance. As a means of support they were obliged to take in sewing and laundry work. Laboriously they toiled, sometimes during the entire night in order not to disappoint their patrons. Father Damen had given them two houses besides the convent, the rent of which was

intended to place them on secure financial basis; but the tenants, after living several months in the houses, would leave without paying the rent. At this crisis of affairs the superior in New York who had never lost interest in the St. Louis foundation wrote words of encouragement and told them, "not to undertake more work than you are reasonably able to perform. If you do not succeed return to us." [3]

Subjected to such hardships and burdened with increasing debt, the sisters in St. Louis were loathe to leave when there was so much need of them. Relying not upon her own judgment in seeking God's will in the matter, the Mother Superior wrote to Archbishop Kenrick asking his advice as to whether they should return to New York or struggle on here. On the receipt of the letter the archbishop called at the convent and after hearing the trials of the little community stated: "God is only trying you. You must not think of leaving St. Louis where there is so much good to be done. When I go home I will send you one hundred dollars, and if your creditors are dunning you give them an order on me. During the coming year I will see what can be done." [4]

In spite of their extreme poverty the sisters flourished in their work. In 1860 the community had so increased as to call for larger accommodations. After repeated failures to secure more desirable quarters the archbishop came to their assistance by giving them a lot, 88 by 100 feet on Morgan and Twenty-second streets. He also purchased from the sisters a portion of their original property obtained through a bequest of Miss Jane Graham. With the proceeds of this sale the sisters erected, on the lot donated by the archbishop, a building sufficiently large to accommodate the Young Girls' Home and Industrial School. A chaplain from the parish church was appointed by the archbishop; the sisters, however, finding it difficult to pay him the

[3] Convent Records.
[4] *A Sheaf of Golden Years*, p. 49 *et seq.*, Mercy, Sisters of, St. Louis.

required salary, appealed to the Jesuits for their services. They responded generously not only by saying the daily Mass but by giving lectures in the Mercantile Library, the revenue of which was turned over to the sisters.

Convent records supply us with the following statistics of the community from 1856 to 1861:

Admitted to House of Mercy and Industial School, 448; persons supplied with situations, 2,848; sick persons visited and relieved in their dwellings, 162; many poor families received relief at the convent, viz., coal, flour, meat, bread, and vegetables; clothing for the poor was prepared and distributed during the year but specially at Christmas.

Night schools for poor girls were very successfully conducted; Girls in St. Xavier's Parish School taught free of charge, 200.

A large number of adult externs (female) received instructions in preparation for the Sacraments by the Sisters; Sunday school for colored females; City jail visited twice a week; City hospitals visited once a week.

On July 16, 1861, the sisters removed to Morgan and Twenty-second streets. After establishing themselves in their new home the first care of the sisters was to provide Catholic education for the little girls of this district which had no parochial school heretofore. A pay school was opened in the basement of the new convent; however, three-fourths of the children were taught free of charge, many of whom received free books and were given their dinner every day. Soon it became necessary to enlarge the convent. This addition gave more ample accommodations for the increasing members of the community and for the increase in school attendance. Five years later when the school attendance reached six hundred children, it was found necessary to erect a parish school. With the approval of Archbishop Kenrick the former school building was converted into an infirmary, March 1, 1871. At the opening women and children only were admitted; however, in 1873 it became necessary to extend the admission

to all irrespective of creed or sex. This was the beginning of the sisters' hospital in St. Louis. It was blessed and placed under the protection of St. John of God. The Alexian Brothers who were brought to St. Louis by Archbishop Kenrick in 1869, had charge of a hospital for men only.

So meager was the revenue of the sisters at this time that in order to furnish the hospital the sisters, unknown to the mother superior, gave up their own beds and bedding and slept on the floor. In the face of such hardships the hospital continued to grow until it was necessary to secure more convenient quarters for the patients. The "Barney" mansion on Locust and Twenty-third streets was secured and on August 15, 1890, the new St. John's Hospital was formally opened. New wings were added from time to time, until, in 1906, the building had a frontage of one hundred and five feet and a depth of one hundred and fifty feet. Early in the sixties the sisters were invited by Father Bonacum (later Bishop of Lincoln, Nebraska) to take charge of the Parish School in Kirkwood, Missouri. At the end of the year Father Bonacum went to Europe and his successor closed the school until a church debt was liquidated.

Notwithstanding the fact that Missouri was a southern State at the beginning of the Civil War, Union soldiers were in control of St. Louis from the capture of Camp Jackson to the end of the war. The sisters, however, never suffered any annoyance from them. Often in their ministrations of mercy they were obliged to ride in street cars filled with soldiers with uplifted bayonets, and were always greeted with great respect. The wounded prisoners were taken to the "Fair Grounds," where tents were erected for their accommodation. The sisters visited these soldiers every day and brought with them cakes, jellies, and other delicacies which were not found in the soldiers' rations. Father Walsh, later Monsignor, pastor of St. Bridget's Church, attended to the spiritual needs of the wounded.

The St. Vincent de Paul's Society supplied the sisters with reading matter for the convalescent soldiers.

The rule which ordered that for every soldier killed in skirmish, a prisoner of corresponding rank of the opposite side should be shot, was in force at that time. Three men at one time, received this sentence. Two of them who were Catholics made their peace with God, the third could not find it in his heart to forgive. The sisters visited him frequently and had recourse to prayer. On the morning of the execution of the sentence, Father Ryan, later Archbishop of Philadelphia, brought with him some baptismal water and accompanied the three men to the place of the execution. After their arms were pinioned the third man asked to be baptized and freely forgave everyone from his heart.

The sisters visited the Good Samaritan Hospital where as many of the wounded as could be accommodated were taken care of. The Confederate prisoners were confined to a building, the "McDowell's College," and also in the Gratiot Street prison. Several of the most prominent citizens of St. Louis were held here; relatives and friends supplied the sisters with chicken, pie, cake, and other delectable foods, for the prisoners. The wife of one of them was obliged to earn her living as a result of her husband's imprisonment; in order to do this she placed her two little girls in the sisters' Industrial School. In visiting this prison, the sisters allowed the little girls to carry the basket containing provisions; thus giving the father an opportunity of seeing his children.

The *Catholic Directory,* 1868, notes the work of the Sisters of Mercy in the Archdiocese of St. Louis as follows:

Convent of Sisters of Mercy

Average yearly number of servants provided with situations, 1000; number of distressed young women supported and trained to useful employment in the House of Mercy, 600; number of children attend-

ing schools attached to the Convent, 400. The Sisters visit the prisons and hospitals at regular intervals and supply the inmates with reading matter, etc.

House of protection (40 inmates), and free school, 150 children.

In 1879 the sisters assumed charge of St. Cronin's Parish School, where they taught for three years. When their services were needed at the new hospital of St. John, they withdrew from St. Cronin's School and early in 1900 assumed the charge temporarily of the Italian school connected with the Church of Our Lady, Help of Christians, Nineteenth and Morgan streets.

In 1903 the Marion-Simms Medical College was purchased by the Jesuit Fathers, who applied to Mother Superior for permission for the physicians of the Medical College to attend St. John's Hospital. The doctors of the Missouri Medical College had been connected with St. John's Hospital from its inauguration and had rendered efficient service. The Jesuits, too, had been friends and benefactors of the community from its foundation. It was not any wonder that the problem became a perplexing one to the sisters; however, its solution was a choice of procedure not left entirely in their hands. Archbishop Kain, in a letter [5] to the superior, Mother M. de Pazzi, made clear his views in the matter.

3810 Lindell Ave., March 7, 1903.

MOTHER MARY DE PAZZI:
Dear Mother,

More than two years ago, when Father Rogers came to know my wishes with regard to the establishment of a medical department by the St. Louis University, I not only expressed my hearty approval of their plans, but I readily offered to do what I could in assisting them to get the cordial support of the Catholic Hospitals.

You are already aware of my mind in this matter, but by putting my views in writing they may be made clearer.

[5] *Ibid.*, p. 64 *et seq.*

All of us desire to see the flourishing schools of higher learning under Catholic management. The lack of these has been a reproach in the past. If such schools of learning are necessary in other lines, especially are they necessary in medicine from a religious and moral point of view; as well as from the standpoint of the doctor and the patient.

The clergy not only of St. Louis and of this diocese, but of this whole section, are interested with me in the matter, as well as many influential men and women who are working for the project. The St. Louis University is spending many thousands of dollars, and expects no pecuniary advantage from this enterprise. Now that it is an assured fact, we should all lend it our support, as it is for the common good of the Church in this section.

We all know that a medical school cannot be successful without ample hospital or clinical facilities. It would seem therefore altogether natural that the Catholic Hospitals should grant their clinical facilities for a Catholic medical college, rather than to any other.

The St. Louis University of Medicine will certainly do all in its power to meet the requirements of the Catholic hospitals whose coöperation it seeks. I do not doubt that you are quite willing to do whatever you can for the Catholic University—that both naturally and supernaturally you would prefer it.

There seems to be one obstacle, and but one that can prevent these two important interests (the Catholic hospital and the Catholic medical college) from coming to terms—namely, the doctors now connected with the hospitals.

While the hospitals owe these doctors a debt of gratitude and doubtless a great one, the doctors owe just as much to the hospitals. We all know that it is the hospitals that make the doctors and not vice versa. The doctors would seem to be unreasonable, then, should they endeavor to prevent or to stand in the way of what is so desired and desirable. I am sure the St. Louis University Medical Department will be willing to care for them and it will do them full justice. It will be a flourishing institution with the accession of the principal Catholic hospitals; it will be stronger than it is possible for any medical hospital in St. Louis to be to-day. From this flourishing condition will result increased benefits to these same doctors, to the hospitals, and to the medical college.

Let us all work together. Anything else seems singular to me, as I am sure it will to you, on reflection, and it certainly will seem strange to our people. The case seems clear. I hope you will be able to coöperate in this work, which promises so much for God and our fellowmen. Commending myself to your prayers, I remain,

Yours devotedly in Christ,

✠ JOHN J. KAIN, Abp., St. Louis.

The change in medical officials having been made known, the entire faculty of the Missouri Medical College withdrew. Dr. Charles A. Todd who had charge of the clinic for diseases of nose and throat tendered his resignation,[6] a reading of which shows his attitude of mind toward St. John's Hospital:

Rev. Mother de Pazzi of the Sisters of Mercy,
St. John's Hospital

RESPECTED MADAM:

I am in receipt of a note from the Sisters of Mercy, informing me of the change in the University association, at the same time kindly inviting me to continue in charge of the clinic with which I have been so long connected—and which, I may be permitted to add, had been always made a most agreeable service to me by the Sisters of Mercy. From what I learn, the Marion-Simms Medical College will practically have charge of the Medical Department of the St. Louis University. That will make it absolutely impossible for me to continue in the service of the hospital, much as I regret to break a connection dignified by a quarter of a century of most honorable and friendly association. In order that none of the patients may suffer, I will attend the clinic, as usual, if it is wished, until a new appointment is made, which I presume can be made in a day or two.

I thank you sincerely for all the kindness of the past.

Very respectfully,

Your most obedient,

CHAS. A. TODD, M.D.

St. Louis, April 1, 1903.

When the proposed changes took place the surgical clinic

[6] *Ibid.*, pp. 68-69.

was left in charge of Dr. A. V. L. Brokaw who had "grown up" with the hospital and who, in making a decision, declared that "he would go to Jericho with St. John's Hospital." [7]

In 1869 two foundations were sent from the mother house. The first was made in March when a colony of six sisters with Sister M. Catherine Grant as superior, was sent to New Orleans to open a convent and school; in October six sisters with Sister M. Ignatius, superior, opened a convent and school in Louisville, Kentucky. This community became independent of the mother house. To provide shelter for the impoverished mothers and working women, the sisters established, December 22, 1876, a night refuge [8] where meals and lodging could be obtained without cost. A pathetic incident [9] sufficiently human to hold a place here, and spiritual enough to prove the vital force of the Divine plan, is recorded in the *Annals* of the Night Refuge.

Margaret, a woman grown old with ceaseless struggles and hopeless wanderings, one night sought hospitality at the refuge. To the sisters who admitted her she appeared tired as if from a long journey. On going to her room the next morning the sisters found her seriously ill. A priest was called and the last Sacraments administered. Before she died, Margaret, as best she could, told her story, simple in its narration yet beautiful in its pathos and in the sublime fact of reality. Born in Ireland, she married when a young girl and was happy with James and her two boys. One night her husband engaged in a fist-fight with one of the neighbors and struck him a blow which rendered him senseless. Fearing that he had killed the man, James fled to America where all trace of him was lost. The injured man recovered and the search for James was abandoned.

[7] Convent Records.

[8] Later the name was changed to "Night Hospitality," however, it is listed in the Catholic Directories as "Night Refuge."

[9] *Ibid.*

Margaret waited in vain for his return. Meantime her two boys died of malignant fever and the wife and mother was left alone. With that courage born of divine faith and human love Margaret set sail for America in search of her husband. In New York she found such employment as would give her leisure to continue her quest. Eagerly she walked the streets, scrutinizing the faces of the workmen whom she passed. From New York she went to Philadelphia; thence to New Orleans and subsequently to Texas. The streets became for her a torture of expectancy and disappointment. Leaving Texas she migrated to California and after spending a short time there left for St. Louis. Here she secured employment with Mrs. Chouteau, a generous patron of the Night Refuge, who had willingly offered to keep her permanently, but a home was not what Margaret wanted. After leaving the service of Mrs. Chouteau, she obtained a situation in the city hospital. While working in the corridors one day she noticed two doctors leading an old man, white-haired and bent with toil, to one of the rooms. So weak was he that the doctors were obliged to lift him and place him on the bed. He turned his face to thank the doctors and Margaret looked upon the haggard features of her lost James. Her quest was ended. In the explanations which followed he told her that he had heard of her arrival in America, but could find no trace of her. A few days later he died and the two hundred dollars he had saved were used in Mass offerings. Not long did Margaret linger. In speaking to the sisters at her bedside she said, "I have remained in St. Louis since his death as I want to be buried beside him. Put this old rosary in my hands, sister, the Blessed Virgin knows it well. It was my only book, my only help, in all those weary years."

In 1877 the sisters' new chapel was blessed and placed under the patronal care of Our Lady of Dolors. The ceremonies were conducted by Coadjutor Bishop Ryan,

later Archbishop of Philadelphia. Meantime the community was growing. To provide convenient quarters for a novitiate at the mother house became a problem. After much deliberation it was thought expedient to secure a desirable location where the novices could have the seclusion and the quiet necessary for religious training. When a suitable property in the country was offered for sale, the sisters sought the advice of Archbishop Kenrick who replied with characteristic caution and prudence:[10]

Reverend Mother:

I have no objection in your purchasing the farm offered to you, if, all things considered, you deem it advisable. My opinion is that farms to be profitable, must be worked by the owner, who otherwise is in danger of losing money. Hoping that your undertaking will be successful.

I remain, Rev. Mother,
Your obt. servt. in Christ,
Peter Richard Kenrick.

The site which the sisters named Josephville, located in the La Barque hills, was about thirty-five miles from St. Louis, and practically a wilderness. A few old log cabins, crudely built, were the only shelter the sisters had. Here the first Mass was celebrated February 2, 1879, by a priest who came on foot from St. Patrick's Church, Catawissa, a village three miles distant.

The struggles and hardships of the sisters during their first years of residence were fruitful of abiding results. In 1884 the corner stone of a three-story stone structure was laid; the building was not completed, however, until 1890 when it was blessed and placed under the patronal care of St. Michael. Here the annual retreats of the Sisters of Mercy of St. Louis were held.

During the year, 1890, the sisters having been invited by Rev. Father Porta, and having secured consent of Rt. Rev.

[10] *A Sheaf of Golden Years*, p. 73.

J. J. Hogan, Bishop of Kansas City, opened a hospital in Springfield, Missouri, Diocese of Kansas City. A house which stood on a lot on Washington Avenue and Chestnut Street which they had purchased, served for hospital purposes for fourteen years. The debt on this property, eight thousand dollars, having been liquidated in 1904, the sisters, urged by the necessity of larger accommodations and more scientific equipment, bought property on Main and Nichols streets for the purpose of building a new hospital. The corner stone was laid July 6, 1905, by His Excellency, Hon. J. W. Folk, Governor of Missouri. The hospital, St. John's, is a four-story brick building which occupies two sides of a square, and is so planned that later additions will not mar the original design.

The sisters in Springfield were invited by Rev Father Mauran, O.S.B., to take charge of the school in his parish, St. Joseph's. The sisters were not without their struggles and privations; it was not uncommon to see Rev. Dean Curran, pastor of the Sacred Heart Church, stop at the convent with a sack of flour in his buggy, and, after alighting, place the flour on his shoulders and carry it to the kitchen.

In the winter of 1899 smallpox became epidemic in Springfield. The sisters offered their services to the Mayor of the city, who eagerly accepted the offer. The Mayor himself called at the convent to settle the remuneration for services rendered, but was told by the superior that they would gladly nurse the stricken patients free of charge. Two sisters took up their residence in the "Camps," a reservation of tent hospitals. As the tents were far apart the sisters suffered much from cold in going from one tent to another; consequently, one of the sisters became ill and was obliged to return to the convent; however, another sister immediately succeeded her. Here the sisters remained until the patients no longer needed their services. As a testimony of appreciation of the sisters' work in the "Camps,"

the citizens of Springfield presented them with a purse of five hundred dollars.

Although the sisters had been busily engaged with such forms of charitable activity, liberal culture was not neglected. In 1882, the sisters in St. Louis translated from the French and published *Les Hommes Religieux* by Père St. Jure, S.J. The original translation was destroyed by fire in the printing office; consequently, the sisters were obliged to begin again the arduous task for a duplicate copy. This was the first English version of the work in print. In 1887, the sisters published the *Popular Life of Reverend Mother Catherine McAuley,* a reprint of the edition published in Ireland in 1863, by a Sister of Mercy. The following year, 1888, appeared *The Familiar Instructions of Reverend Mother McAuley.*

In November, 1901, the sisters from the mother house at St. Louis, having been invited by Rt. Rev. Bishop Fitzgerald, Diocese of Little Rock, opened a hospital and school in Eureka Springs. Because of the dearth of priests and the small Catholic population, there had been no resident priest here. Mass was said once a month during the summer. Realizing the lack of spiritual help, the people appealed to the bishop for a community of religious women to take charge of the education of the children, knowing at the same time that the services of a priest would then be obtained. The delay experienced between the time that the sisters agreed to take charge and the opening of school, was caused by lack of funds for the undertaking. Finally the work was financed by Mrs. Edward Walsh, her sisters, Mrs. Bates and Miss Emilie Maffit, and her brother, William C. Maffit. A small cottage near the hospital having been purchased for a convent, Mrs. Walsh contributed generously to its furnishing.

Meantime the population of St. Louis was steadily increasing. The convent section of the city soon became a business district, which fact rendered it undesirable for

a hospital; accordingly, property was purchased in the western part of the city, Cook and Newstead avenues, for the purpose of erecting a new structure.

The *San Francisco Monitor*, Sept. 9, 1916, published the following status of the Sisters of Mercy in the Archdiocese of St. Louis:

> St. Joseph's Convent of Mercy in St. Louis, Mo., Motherhouse, Morgan and Twenty-second Streets. The sisters conduct establishments in the Archdiocese of St. Louis and the diocese of Kansas City.
>
> In Community: Sisters 96, novices 21, postulants 4; girls in home, admitted during the year, 75; average daily number, 50; patients in hospitals, 3,124; outdoor patients, 14,403; nurses in Training School, 54; pupils in parochial school, 150.

During the influenza epidemic of 1918, the sisters of St. Louis offered their services to the public to nurse the stricken patients. The schools were closed; some teachers reënforced the corps of nurses at the hospitals, while others nursed in the homes of those afflicted. Many lives were saved by their efficient care.

Records from 1856 to 1900 show that 45,029 servants had been supplied with situations; 32,671 were admitted to the Mercy House; the Night Hospitality sheltered 87,959; 8646 visitations to the sick-poor had been made; 34,147 persons had received food at the convent, and 24,502 baskets of provisions were sent to the poor who could not come to the convent. The Sisters of Mercy have been a vital force in the shaping of charitable activities in the Archdiocese of St. Louis.

CHAPTER IX

IN THE DIOCESE OF PORTLAND

The Lord is my helper: I will not fear what man shall do to me.—Heb. xiii. 6.

In 1858, July 16, the feast of our Lady of Mount Carmel, there came to Manchester from Saint Francis Xavier's Convent, the mother house of the Sisters of Mercy in Providence, Rhode Island, four sisters to open schools and to establish in the Diocese of Portland other charitable enterprises prescribed by the Institute of Mercy. This was the first religious community in the State of New Hampshire.

New England was still in the throes of Know-nothingism.[1] Each particular phase of this religious bigotry was an armed thrust against the Irish immigrants whose brain and brawn were needed to develop the material wealth and resources of New England. Little wonder then that the project of establishing Catholic schools in charge of a Catholic Sisterhood should be looked upon by some as fanning the flame of fanaticism. Bishop Bacon, however, did not view the undertaking in such a light; neither did the zealous pastor of Saint Ann's, Manchester, the Rev. William McDonald. Both knew that the preservation of the Faith in New Hampshire called for Catholic schools wherein the children should be taught the knowl-

[1] In July, 1854, the Know-nothing mob in Manchester had driven the Catholics from their homes, dragged the sick from their beds into the streets, destroyed the furniture, and then proceeded to break the windows in St. Ann's Church which was nearly completed at that time. Later they attempted to destroy the convent while in the course of erection, but the vigilance of Father McDonald and the Catholic people, frustrated their plans. (*Life of Reverend Mother M. Xavier Warde* by Sisters of Mercy, p. 203.)

edge of God and their religion. Consequently, it was in accordance with their plan followed by the earnest, personal appeal of Rt. Rev. David William Bacon and the Rev. William McDonald that the Sisters of Mercy came to Manchester to begin their educational work in St. Ann's School.

Five sisters comprised the first foundation: Sister M. Gonzaga O'Brien, Sister M. Joanna Fogarty, Sister M. Agatha Mulcahy, a novice, and Mother Francis Xavier Warde, under whom, as first superior, the Sisters of Mercy came to the United States, and established their work at Pittsburgh, 1843. Two weeks after their arrival two more sisters came from Providence, Sister M. Rose Davis, a music teacher, and Veronica Dillon, a postulant. The last mentioned was the first candidate to receive the white veil in the State of New Hampshire; and Sister M. Agatha Mulcahy, who came as a white novice with the first community, was the first to make her vows in the State of New Hampshire.

A letter [1] written by Rt. Rev. Bishop McFarland, Bishop of Hartford, July 15, 1858, to Bishop Bacon, shows what prudence was exercised in selecting the members for the first community of Manchester. It also evinces the fatherly solicitude of the Bishop of Providence for the future welfare of those who labored with him in his efforts to keep alive, and to make strong Catholic faith in New England.

RIGHT REVEREND DEAR SIR:

I beg leave to introduce to your kindest notice Mother Mary Xavier Warde and her companions, who leave for Manchester to-morrow morning. I have every reason to hope that this new mission will be a most successful one.

Mother Warde has long been accustomed to govern. During her seven years' residence in Providence, I can say, after examining her accounts and conditions of the convent, that the management has been at once prudent and energetic. She gained for herself and her

[1] *Memoir of Mother Gonzaga* by a Sister of Mercy, pp. 34-35.

community the highest respect from intelligent Protestants no less than from Catholics.

The community grew very rapidly, yet the members seem to have the proper spirit of their order. They have managed to support themselves without being a burden to the diocese.

Her companions are among the most promising subjects of our community. Their Superior parts from them with very great reluctance and only on my representing to them that the new foundation should have able and most exemplary members. They leave with the affectionate respect of all Sisters.

Hoping that they may be as prosperous in their new home as they deserve to be, and that they will always find in you a friend and father, I remain, Right Reverend dear Sir, with respect,

Your friend and brother in Christ

✠ Francis P. McFarland,
Bishop of Hartford

To Right Reverend William David Bacon, D.D.
Portland, Maine.

Rev. William McDonald, the pastor of Saint Ann's, and Rev. John O'Donnell met the sisters at Nashua, a city about forty miles northwest of Boston. On arriving in New Hampshire they were escorted to the pastor's residence, thence to the convent, a spacious brick building which, during its erection, was guarded day and night by the zealous pastor and his people lest it be destroyed by anti-Catholics. Bishop Bacon had intended to meet the sisters on their arrival in Manchester, but illness prevented him from carrying out his plans. Two weeks later Mother Warde received from the worthy prelate a letter [8] which, in view of the present status of the Sisters of Mercy in New England, is a living proof of the Bishop's foresight and practical provision for future needs. It also shows the arduous life of the early bishops in their missionary labors.

My Dear Child:

Hearing that you and your little colony would probably come to my diocese toward the middle of the month, I had made arrange-

[8] *Life of Mother Xavier Warde*, by a Sister of Mercy, pp. 211, 212.

ments to be free about the time of your arrival; but sickness obliged me to defer my engagements, so that at the present moment, when I would wish to greet you in person, I am denied that pleasure. But I hope to be able to welcome you in words before the end of next month.

I returned from the extreme East yesterday, and must go back again to-night; my presence is expected, and is necessary in many places.

You may be assured, however, that I bless a kind Providence Who has sent you and yours to aid in my laborious mission and that I shall spare no pains on my part to protect and assist your pious Institute in the different works of Mercy which it shall undertake.

You may have your struggles at the commencement, but patience and perseverance will carry you through; and the day will come when your community will be numerous and prosperous, and when you will have houses in every section of Maine and New Hampshire.

Nothing shall be left undone by me, to make true the promise of the pious prelate of Hartford, that I would be to you a kind father and friend. I desire to be such to all under my charge, but more especially those who labor with me for the welfare of my children.

Please present my affectionate regards to your spiritual daughters, and receive for yourself, as well as for them, my benediction.

Believe me,

Yours sincerely in Xt.,

✠ David William Bacon,

Bishop of Portland.

Visitation of the poor and the sick was begun on the very evening of their arrival. This was the first "social welfare work," so far as we know, in the city of Manchester. St. Ann's Free School for Girls was opened in the basement of the church, August, 1858. Not one Catholic girl, it is stated, remained in the public school. In September of the same year, a private school or academy was established in the convent, which was placed under the patronage of our Blessed Lady and named Saint Mary. This was the beginning of the present Mount Saint Mary's Seminary, Man-

chester, that was removed to Hooksett in 1909. In November, 1858, a night school was organized for children who were obliged to work during the day.

Evening classes in Christian Doctrine had been begun and taught by Father McDonald prior to the coming of the sisters to Manchester. In September after their arrival the girls were given in charge of the sisters while Father McDonald continued to instruct the boys who, it appears, were hard to manage. The good priest evidently did not believe in "sparing the rod and spoiling the child." The boys knew this by experience, and, when Father McDonald was obliged to give up personal supervision of the classes, they voted unanimously to come under the charge of the sisters.

The sisters continued evening class in Christian Doctrine until 1880. The *Annals* tell us that on the evenings appointed, the boys came in hundreds to the basement of Saint Ann's Church for lessons in Christian Doctrine.[4] At the opening and the closing of the instructions hymns were sung. A marked change in the conduct of the boys was evident in a short time.

In 1860 an unoccupied school building[5] on Park Street was secured by Father McDonald from the City Council and fitted up at the city's expense for school purposes. Three hundred and sixty boys were then transferred from the basement of the church to the Park Street school,[6] which was classified as a public school and the sisters received the same salary as the public school teachers. Dur-

[4] *Annals,* Vol. IV, p. 169.

[5] This vacancy of the school building was caused by an upheaval in the classroom on one occasion when the boys, most of whom were Catholics, arose and put every teacher out of the building. The reason for the disturbance was unsavory remarks made by the principal and his assistants concerning "The Father" and "popish clergy." (*Ibid.,* p. 169.)

[6] Thomas Corcoran, an Irish educator, who had studied in the Teacher's Training School, Dublin, was given charge of the large boys. He was principal of the Park Street Grammar School for thirty-two years and was considered one of the most efficient teachers in New England.

ing this year day pupils were admitted to the academy, but later a separate building was secured for their accommodation.

The *Catholic Directory* of 1860 gives notice of the works of the Sisters of Manchester as follows:

Convent of the Sisters of Mercy, Mount Saint Mary's, Manchester, N. H.

This Institute was established on the 16th of July, 1858, and being the first founded in the State of New Hampshire, is the Mother House of the order in the Diocese of Portland. The Sisters devote themselves chiefly to the instruction of the poor and the ignorant, and to the visitation of the sick and the imprisoned. They conduct a free school, which is attended by 235 pupils; and a night school chiefly for the benefit of factory girls, whose duties do not permit them to attend the day school. The number of pupils in the night school is 250. They also conduct an academy for the higher classes, which is well patronized by the Protestants of Manchester. They have charge of the Sunday School attached to Saint Ann's Church, which is numerously attended. It is contemplated to have in the course of time, a House of Protection and an Orphan Asylum added to their establishment. There are in the Community 4 professed Choir Sisters, 7 Novices, 4 Postulants, and 6 Lay Sisters.

In 1861, at the request of Bishop Wood of Philadelphia, Pennsylvania, a new foundation from Saint Mary's Convent, Manchester, was established in Philadelphia. Mother M. Patricia Waldron was appointed superior of this community and held this office until the time of her death, July 30, 1915. In the same year or some months previous to the Philadelphia foundation, five professed sisters came from Ireland to the mother house in Manchester. This increase in trained teachers enabled Mother Warde in 1863 to make a new foundation in Omaha, Nebraska, under Bishop O'Gorman. This colony consisted of six sisters.

In 1864, when a new school building on the corner of Union and Laurel streets in Manchester was completed,

three hundred and twenty girls were transferred from the basement of the church to the new quarters. Eight sisters were in charge. The following year, 1865, two private dwellings were fitted up for a home for orphan girls, and called Saint Patrick's Orphanage for Girls. About ten little girls were cared for in the beginning. The number increased until the building was no longer adequate for the number who sought shelter. In 1874 a tract of land on which stood a large mansion known as the Harris Estate, was purchased by Father McDonald, and the girls in the orphanage were transferred to this property.

The new foundations at Philadelphia and Omaha naturally thinned the ranks of the sisters in Manchester; however, when Bishop Bacon wrote to Mother Warde for a community of sisters to take charge of the schools in Bangor, Maine, she, trusting in God's providence to supply the mother house, organized the new community to comply with the bishop's request. The bishop's letter [7] shows what Catholic education meant to the hierarchy of New England in 1865, and the vital part the church took and takes in caring for homeless children. He writes:

March 22, 1865.

My Dear Mother Xavier:

Do you think you could divide your little community so as to take the Bangor Mission in May? The parish schools number about 400 children. There will also be excellent chances for a paying academy. There is a good house and plenty of land. There is also a mission at Whitefield, where there is a small wooden house, and land—several acres. There I intend an asylum for orphan girls. I am sorry now that I consented to the establishment in Philadelphia and Nebraska. But I could not see at that time that I would be soon prepared (for the Sisters) myself.

The house in Manchester is to be the Mother House until I can, as I hope, transfer it to Portland at some future day. I can not

[7] *Ibid.*, Vol. IV, pp. 206-207.

at all times do as I desire having to depend on the whims as well as the labors of others.

The division of the nuns will weaken the house in Manchester for a while, but a kind Providence will send us good subjects. He has done so heretofore and will continue, we hope. My only fears are that heads to take charge who have the necessary prudence and who can command the respect and love of others, may not be found so easily.

Please answer me immediately and state your views, and precisely what you can do. The priests in both these places are pressing me to let them know what can be done for them. Remember me kindly to all the Sisters, and, believe me

Yours sincerely in Christ,

✠ DAVID WILLIAM,
Bishop of Portland.

Six sisters, Sister M. Gonzaga O'Brien, superior, formed the new community which reached Bangor, Maine, August 4, 1865. The new convent, a large brick structure on Newberry Street near the Penobscot River, was not ready to receive the sisters; consequently they were obliged to utilize an old building near by. As the building was found unsanitary, the sisters were forced to remove to the unfinished building. Schools were opened immediately. At the beginning classes in the free school, which was established in a place unsuited for the purpose, were held in the basement of the church, Saint John's. From the beginning an academy or select school was opened in the convent. Speaking of this academy the superior says: "We have often had young Catholic girls of sixteen and older who, until they came to the convent, had never been in a Catholic Church and knew little of their religion." [8] A circulating library was established at the convent which was productive of much good. When the activities of the sisterhood had been established in Bangor, Mother Gonzaga, who still held the office of assistant superior, returned to the mother house in Manchester.

[8] *Ibid.*, Vol. IV, p. 209.

For some years the sisters in Bangor conducted Saint John's School in the basement of the Church. As soon as more suitable quarters could be secured, the pupils were removed from the basement to a newly acquired property in a more desirable part of the city. In 1871 the sisters in Bangor established another convent and a boarding school for young ladies in North Whitefield. Here sisters were given charge of the district school under the supervision of the local school board.

Extreme poverty was the portion of the sisters in the early days in Whitefield. The furniture consisted of one bed. A table, chairs and cooking utensils had to be borrowed. A generous Catholic, Miss Kavanagh,[9] the daughter of James Kavanagh, a merchant in Damariscotta, became a most generous patron of the sisters.

In May, 1872, three sisters from Manchester, Mother M. Gonzaga O'Brien, Sister M. de Sales Tierney, and Sister M. Jane Doyle, a novice, arrived in the city of Portland, Maine, to take charge of the orphans at the request of Bishop Bacon.[10] On their arrival the sisters were obliged to find accommodations temporarily in the bishop's house. Apartments and a private staircase which led to the street were assigned them. This arrangement left them free and separated them from the rest of the house. The sisters remained at the bishop's house to the end of the month, May, 1872, when their own convent was ready to receive them. The sisters opened the orphanage at once. This work was especially dear to the heart of Bishop Bacon who,

[9] Miss Winifred Kavanagh was a relative of Governor Kavanagh, the only Catholic who ever filled that office in the State of Maine. Sister M. Gertrude (Miss Josephine McConville) of Worcester, Mass., who died in December, 1923, was a cousin of Winifred Kavanagh and Governor Kavanagh. Sister M. Gertrude entered the Manchester community at the age of nineteen and was sent to the new mission at Portland in 1871. She celebrated her golden jubilee in 1919.

[10] In 1867, a great part of Portland, the Cathedral and house included, were destroyed by fire. This placed the diocese in dire financial straits which retarded the building of an orphanage.

when burdened by the care of administration, used to visit the little ones, where, seated in the midst of the sisters' charges, he was wont to share their fare provided by Catholic charity.

In 1873 Bishop Bacon invited the sisters to take charge of the schools, Cathedral Chapel and Saint Dominic in Portland.[11] The letter[12] which follows shows the uncertainty of arrangements in early foundations and the difficulties with which the pioneer prelates had to contend.

Portland, July 23, 1873.

My Dear Mother Warde,

When I wrote asking if you could give me eight or nine sisters well qualified to teach, I had fears that I might need them: today all suspense is at an end.

The Lady Superior of the —— nuns, to whom I had made known that I would wish her to send me English-speaking nuns instead of (French-speaking) Canadians, has assured me that I need not count any longer on her nuns for my schools. Here, then, is my position: Eight or nine classes of girls of the parish schools; from sixty to eighty girls would attend a pay school; among these, thirty or forty learning music. All these require teachers in September. Otherwise they will enter the public schools and the labor and sacrifice of sixteen years will be lost. I will now state to you what were my terms with these ladies: I paid them two hundred dollars a year for each sister employed in the parish schools.

The proceeds of the pay schools which, with music, should have realized between three thousand and three thousand five hundred dollars a year, were entirely theirs.

They furnished their convent, the rent of which was paid by the boarders.

I am certain that they saved money every year. But since Mr. M. —— has sent his daughter to Manchester, and especially since the asylum has been opened, they fear their sun is setting, and

[11] Sisters of the Congregation of Notre Dame from Montreal had opened an academy (St. Elizabeth's) for girls in 1864. They conducted schools of the parish at the Cathedral Chapel and Saint Dominic's. In 1873 the Sisters of Mercy were invited to take charge of the schools in Portland, the Sisters of Notre Dame having been withdrawn.

[12] Quoted from the *Annals*, Vol. IV, p. 222.

hence the uncourteous action of a woman too young to be the superior of a large community.

If you cannot relieve me, I must without delay seek sisters elsewhere. As I expect the Archbishop tomorrow, I cannot go to you. If you could come here you would see at a glance what is to be done, and what are your prospects of success, and then judge if you have the proper subjects to do the work.

It seems to me that Providence in trying me is opening to your community a noble field. I believe Mother Gonzaga has written for another sister to take my organ for the present, as my organist has left me without any more ceremony than the sisters.

Yours sincerely,

✠ David William,
Bishop of Portland.

In the fall of 1873, the sisters took charge of the Saint Elizabeth's Academy and orphanage, also the school as the bishop requested.

Meantime the work in the schools of Manchester was growing. When Saint Joseph's Parish was established in 1869, the sisters were invited to teach the little children who were unable, because of the distance, to walk to St. Ann's. Two dressing rooms of a public school building were secured for this purpose and one hundred and fifty boys were taught here by the sisters. The following year, 1870, a two-story private dwelling was secured for school purposes. This school opened with two hundred and fifty children, boys and girls. The older boys attended the Park Street grammar school under the supervision of Mr. Thomas Corcoran, while the older girls were accommodated at St. Ann's School.

In 1874 two separate buildings were secured, one for the girls opened with two hundred and seventy-five pupils, classified in nine grades. At the same time Saint Joseph's School for boys was opened in a large building which was fitted up for school purposes—three hundred and fifty boys were enrolled at the beginning. The boys remained here

until 1880 when a large brick structure on Lowell Street, begun in 1878, was completed. The boys of Saint Joseph's Parish were then transferred to the new school which was called Saint Joseph's School for Boys. This now (1928) is the Cathedral High School.

In January, 1871, a new foundation from the Manchester mother house was made in Yreka, California. A letter to Mother Warde from Rt. Rev. Eugene O'Connell, Bishop of Marysville, California, under date, January 31, 1871, tells of the sisters' safe arrival in Marysville and their departure for Yreka. We learn from the *Annals* that

> the Sisters made a short stay in New York where they were kindly received at the Convent of Mercy. Mr. Grace, since mayor, showed them much attention, placed his carriage at their disposal that they might transact their business expeditiously, and when they were leaving put a large sum of money in their hands as a loan, fearing they might be in want of funds to begin their good works when they reached their destination. . . . Mr. Grace was a warm friend of Mother Warde's, and never failed to remember her orphan charges when winter approached.

Father Farrelly met the sisters at Omaha and escorted them to Marysville where they were met by Rt. Rev. Eugene O'Connell, Bishop of Marysville. They set out for Yreka on the same day in a stage coach. Their convent, a plain wooden structure, was poorly furnished. On July 4, the following year, almost the entire town was reduced to ashes. The convent alone remained untouched during the conflagration. The community at Yreka later became affiliated with the Sisters of Mercy, Rio Vista.

In 1872 at the invitation of Rt. Rev. Louis de Goesbriand, Bishop of Burlington, Vermont, the sisters established themselves in St. Johnsbury, Vermont. This was the fifth of the New England states to receive the sisters.

During the same year, 1872, eight sisters from Manches-

ter were sent to Jersey City, Diocese of Trenton, at the request of Bishop Corrigan.

In 1874 we read in the *Catholic Directory* the following status:

> Diocese of Portland. Convent and academy of the Sisters of Mercy. Orphan asylum; parochial schools. Parochial schools at St. Dominic's, 400 pupils.
>
> Mother house of the Ladies of Mercy at Manchester. Orphan asylum opened in May, 1870, adjoining the convent. Number of children already in the institution, 47. Academy and boarding school, parochial school, St. Joseph's parochial school, St. Ann's.
>
> Bangor: Academy, boarding school, and parochial school.
>
> Whitefield: Academy and convent.

The next activity of the sisters in the city of Manchester was the establishment of a home for aged women. This work was inaugurated in 1874 in a building on the "Harris Property." At the beginning there were twelve inmates. In 1917 the home was transferred to a property on the corner of Hanover and Union streets, purchased by Bishop Guertin. A wing in the building was reserved for working girls.

In November of the same year (1874) the sisters lost a sincere friend in the death of Bishop Bacon. He had been to them a generous benefactor and kind father in their days of poverty and struggle. They now mourned him as one whose place could scarcely be filled.

The Kavanagh School was established in 1877. The money paid for its erection was the gift of Miss Winifred Kavanagh. It was considered the finest school in New England.

Meantime the impulse given to Catholic education in Manchester, New Hampshire, was felt in neighboring cities. In accordance with the wish of Rt. Rev. J. A. Healy, the sisters opened a convent and school in St. Joseph's Parish, Laconia, New Hampshire. The school, known as Saint

John's, was established on the third Monday in August, 1880. At the beginning one hundred and sixty-five pupils were enrolled. The following year, 1881, the sisters were invited to open a convent and academy in Deering, Maine, and to establish there a home for aged women. During this year, 1881, the Bishop's project of establishing an academic center for young girls in the State of Maine was realized. A property in Deering, near Portland, known as the Smith Estate, was purchased and the work of reconstruction was begun immediately.

Work Among the Indians

In 1878 an urgent request for missionary and educational work among the Passamaquoddy Indians [18] at the Oldtown Mission came to the mother house in Manchester, from Rt. Rev. James Augustine Healy, the successor of Bishop Bacon, the first Bishop of Portland, who died, November, 1874. Four sisters left Manchester, August 25, and after a short stay with their own sisters in Portland, accompanied by Rev. Michael O'Brien, pastor of the Oldtown Church in Maine, they set out for the Indian reservation of the opposite side of the Penobscot. The Indians met them and received them enthusiastically with the genuine sincerity of the Indian character. These natives, wards of the Government, took the sisters over the river to their convent in a little fleet of canoes. The improvised convent, a wigwam of four rooms, had been vacated by Stockvesin Swassin, chief of the tribe, to accommodate the sisters.

The first labor of the sisters was to learn the language of the tribe and to translate the Catechism into the Indian tongue. They studied the temperament and racial traits of the people and soon won the respect and the reverence of the chiefs and the tribesmen, and the confidence and love of the women and the children.

[18] See *The Blackgowns Among the Abnakis. American Catholic Historical Records*, December, Vol. XXXIII, p. 275. See Parkman, *The Pioneers of France in the New World*, p. 276 *et seq.*

The sisters opened school immediately and found the children docile and eager to learn. English they learned quickly and wrote with a neat hand. The complexities of arithmetic and grammar proved no stumblingblock to them, and, when occasion offered, they were eager to exhibit their progress. At the beginning, the Indians were obliged to make confession through an interpreter. As a rule, it is said, the boys were satisfied with the same one, but every two or three girls required a different interpreter.[14]

The Indians had been taught the necessity of Baptism and never did they neglect to have their children baptized.[15] At times the sisters were completely cut off from the outside world because of immense snowdrifts and the frozen river. The Indians would go to the convent and beg the sisters "to come quick and give one woman child baby water" (meaning Baptism). On one occasion when the sisters reached the wigwam, eleven feet square, fifteen men and women surrounded the child who seemed to be sleeping peacefully. An old Indian, probably the chief of the tribe, kept repeating: "Give her water! Give her water!" When the child was baptized, all seemed satisfied.

In 1880 the Indians built a new convent for the sisters in Oldtown. They were assisted financially in its erection by Bishop Healy and the priests of the neighboring parishes. The convent site was at one time a fort, a protection used by the Indians against their enemies, the Mohawks, in the seventeenth century. A schoolhouse was built by the State, evidently in the eighties.[16] The sisters "instruct the squaws in the duties of housework and home, good manners, and modesty of heart and demeanor." They

[14] *Annals*, Vol. IV, p. 236.

[15] The first Sacrament administered in what is now the State of Maine was Baptism, by Father Biard, 1611. While on an exploring expedition, he was attracted by loud lamentations. In searching the cause, he saw an Indian clasping his dying child in his arms, surrounded by the whole tribe. He baptized the child and offered prayers for its recovery. The child lived and the impression made upon the tribe was lasting.

[16] *Annals*, Vol. IV, p. 242.

also visit the sick and prepare the dying for the sacraments.

In 1879, June 21, another band of Sisters of Mercy from Manchester took up missionary work for the Indians on the reservation at Pleasant Point on Passamaquoddy Bay, opposite Deer Island. Father Wissel brought the sisters to their new home, a small cabin adjoining the church. In July, 1881, Father Freitag,[17] C.S.R., established the Confraternity of the Holy Family, which has proved a source of much good among the Indians.

In 1882 the Indians at Pleasant Point built four log chapels[18] for the feast of Corpus Christi, regarded by them as one of the principal feasts of the year. The chapels were adorned with the apparel of women, their own handiwork. A High Mass was celebrated in a tent, and the sermon was delivered by Father Freitag. Procession of the Blessed Sacrament followed the Mass. The large boys bore the Red Cross banner of the tribe. The girls, dressed in white and wearing veils, carried lighted tapers, as did all in the procession. Acolytes incensed the Blessed Sacrament along the route, while eight little girls strewed flowers before the Blessed Sacrament. The canopy was carried by Indians in native dress. On reaching the church the priest gave Benediction of the Blessed Sacrament. During the procession bells were rung, musketry discharged, and cannon fired.[19]

[17] Fathers Freitag and Wissel, C.S.R., apparently were conducting a mission in the parish church, Oldtown.

[18] The first church erected nearly two centuries ago was built of bark and cedar.

[19] When an Indian child died, the church bell rang and musketry was discharged. Between the death and the burial of the chief, the cannon was discharged seven times and the coffin covered with a large flag. The governor, the chief of the community, carrying a cross, led the funeral procession, the chanters followed. The coffin was carried by persons of the same sex as the deceased, next came relatives, then the remainder of the tribe, walking four deep. A requiem Mass was said for the soul of the departed. In case the priest was absent all prayed for the departed and then proceeded to the cemetery.

The tribes on the reservation hold fast to the Faith handed down to them from their forefathers who received it from the missionaries of the seventeenth century. Their hatred of the English also has come down to them from the original French tradition and it is hard to make them understand the beauties of Christian Charity.[20]

When the sisters came to Pleasant Point, the cabins were loosely constructed and cleanliness was unknown among them. "The habits of most of the children were disgusting," says the author of the *Annals*. "They washed rarely and combed still more rarely. The utensils requisite for the simplest toilet had to be kept in a portion of the schoolroom and cleanliness rigidly enforced. Girls under twelve smoked and chewed tobacco, and the pocket handkerchief was an unknown luxury."

Indian parents have always been solicitous about the education of their children. It was not unusual for them to postpone their trips to Bar Harbor to sell baskets, a means of livelihood, lest their children missed school. The children showed great love and respect for their parents and the parents had been taught, and knew their obligations to their children.

The sisters at Pleasant Point attended Dava's Point, situated on the Schoodic Lakes, during four months of every year. Very often the sisters were obliged to go to the mainland to hear Mass on Sundays when the priest could not come to the Island. This entailed a long, cold journey along the frozen Penobscot in a large sled with wooden boxes for seats. The Indians here belonged to the same tribe, Pasamaquoddy, but because of a disagreement over the election of a governor or head of the tribe, they withdrew from Pleasant Point about fifty years prior to the coming of the sisters. The tribe numbered, at the

[20] When an Indian committed a crime that gave scandal, he was obliged to do public penance at the Church door.

beginning, about five hundred, but it is said to be decreasing steadily.

When Mother Warde first visited the Indian reservation it was made an occasion of great rejoicing. The chief of the tribe with his bodyguard met her on the opposite bank of the bay in order that he might be the first to welcome "the great Mother" and to convey her across in his own canoe. Mother Warde hesitated to enter the frail-looking bark, and the chief, on perceiving this, procured a boat and rowed her to the little Island where the Indians, men, women, and children, were gathered ready to welcome her. Mother Warde went directly to the little chapel where "she thanked God for His tender care of these children of the forest," and then returned to the natives who were waiting to do her honor.

Mother Warde could not speak the language of the Indians, but she spoke to them in the language of the heart which they all understood. She distributed among them medals and other religious articles, and they in turn presented her with baskets, the work of their own hands. The women brought their babies to offer some gift to "the great Mother" and receive her blessing. On Mother Warde's return the chief and his "staff" escorted the sisters to the shore and remained as a guard of honor until the sisters left for Bangor. While Mother Warde lived she sent a gift to her Indian children at Christmas time. In 1882 the Indians used these offerings to buy a frame for a picture of the crucifixion painted by an Indian whose virtue was a tradition among them. This gift they would use only for the service of the Church. In 1895 there were seven hundred pupils at the Indian reservation.

The deputy commissioned by the government to investigate the condition of the Maine Indians, in 1881, wrote:

> The school on Oldtown Island has been under the same competent management as heretofore—the Sisters of Mercy having it in charge—and the success of these untiring workers must be of

great encouragement to them in their labor, so forbidding in many of its aspects. . . . What I said in my last report relative to this institution, I here repeat with increased emphasis. The experience of this year has more than confirmed the wisdom of the movement establishing this community among the tribes.—CHAS. A. BAILEY.

On March 19, 1882, the academy, Saint Joseph's, was formally opened in Deering, at that time a separate town, now a part of Portland. The former Saint Elizabeth's Academy merged into Saint Joseph's under the title "Saint Joseph's Academy of Maine." This was the beginning of the present Saint Joseph's College for Women, Portland, Maine. On August 23, 1883, the sisters assumed charge of Sacred Heart School in Saint Mary's Parish, Dover, New Hampshire. At the beginning four hundred and five pupils were enrolled with eight sisters in charge.

Meantime, July 16, 1883, the Manchester foundation had reached the quarter-century mark in its work of charity in the New England states. At the jubilee festivities none appeared more joyous with youthful buoyancy than Mother Warde, the valiant leader of the Sisters of Mercy in the United States. Scarcely a year had passed, however, when the Mercy Institute mourned the death of this venerated woman. Physically taxed as she was from the wear and tear of hardships and labor, no evidence of failing health manifested itself until the winter of 1883. However, the following summer seemed to give her a new hold on her former vigor. At the election held in August of the same year, Mother Warde was unanimously elected superior of the Sisters of Mercy in New Hampshire. This election was a necessary sequence to the division of the community at which, in accordance with the request of Rt. Rev. J. A. Healy, Bishop of Portland, the sisters in Maine became an independent community. Sister M. Teresa Pickersgill became superior of the Sisters of Mercy in the Diocese of Portland. Her council consisted of Sister M. Clare Leeson, Mother Assistant, Sister M. Adelaide Donohue,

Mother Bursar, and Sister M. Petronilla O'Grady, Mistress of Novices.

In 1885 the sisters in the Diocese of Portland[21] were invited to open a convent and school in the Immaculate Conception Parish, Calais, Maine. In this same year, 1885, a convent and parish school, St. Joseph's, were opened in Oldtown, Maine. From 1885 to 1894 no houses were opened from the Portland mother house. The *Catholic Directory* gives the following status of the Sisters of Mercy in the Diocese of Portland in 1896:

> Mercy Convent, Portland, Maine, established in 1873. Mother M. Petronilla O'Grady, superior. The sisters have establishments in the Diocese of Portland. Professed sisters, 110; novices, 24; pupils, 1075; orphanages, 33.

In 1896, St. Mary's Parochial School in Bangor, Maine, was opened. The convent, St. Mary's, was opened two years later, 1898. In 1903 the sisters took charge of the convent and school of St. Ignatius, Sanford, Maine. The following year, 1904, St. John's Convent and School were established in Brunswick, Maine. The parochial school, St. Joseph's, Lewiston, Maine, was opened in 1905, and two years later, 1907, at the request of Rt. Rev. Louis S. Walsh, the sisters took charge of Holy Innocents' Home, Portland.

The rapid expansion of the works of the sisters in Maine, necessarily called for a larger novitiate wherein the young sisters could be trained for teaching and other activities of the sisterhood. Accordingly, land was purchased in Deering for the erection of a mother house; ground was broken, and in 1908 the corner stone was laid by Rt. Rev. Louis S. Walsh.

The next activity undertaken by the sisters was a home for young girls, known as St. Anthony's Guild, in Portland, 1909. During this year, 1909, a high school for girls was

[21] St. Elizabeth's Convent, Portland, became the mother house of the Sisters of Mercy in Portland in August, 1883.

inaugurated in Portland; the Catholic Institute for boys was opened in Portland and a convent and school were established in Bath, Maine. In 1909 the sisters moved to their new mother house at Deering.

In 1911, the sisters assumed charge of the new academy and boarding school in Houlton, Aroostook County, Maine. A day school was also opened in connection with the boarding school. At this time, 1911, an orphanage, St. Michael's, was established in Bangor, Maine.

St. Edward's Convent and School in Bar Harbor, Maine, were opened in 1913. In the year following, 1914, St. Mary's Convent and School were opened in Augusta, Maine. In 1915, St. Joseph's College for Women was opened in Deering. This is a development of St. Joseph's Academy opened in Deering, Maine, in 1881. It is a magnificent structure, splendidly equipped, and was incorporated under the laws of the State of Maine, with full powers to confer degrees. During this year, four other establishments were organized: St. Joseph's Parochial School at Deering; Sacred Heart Parochial School in Portland; Madigan Memorial Hospital in Houlton. Attached to the hospital is a training school for nurses. This is the first Catholic training school organized in the State of Maine.

Between 1916 and 1922 the following institutions were opened: St. Mary's Convent and School, and a Catholic high school, Orono, Maine, 1916; Catholic High School for Boys, Portland, Maine; Queen's Hospital, Portland, and training school for nurses, Portland, 1918; the King's Academy, Portland, 1919; St. Louis Home and School for Boys, Portland, 1920; St. Teresa's Convent and School, South Brewer, Maine, and St. Benedict's Convent and School, Benedicta, Maine, 1922.

During the seventy years in the Diocese of Portland, the Sisters of Mercy have devoted their lives and their best energies to the service of religion and the needs of humanity. The infant, the orphan, the working girl, the old and

the infirm have been sheltered; the sick have been cared for, and the poor have been provided with food and clothing. Besides the material development of the Sisters of Mercy in the Diocese of Portland, the marvelous expansion of schools is a reflex of the spiritual vigor and intellectual activity of the sisterhood in the State of Maine.

In the Diocese of Manchester

In the fall of 1883, Mother Warde's health began to fail. During the winter her failing sight and general debility gave warning that the great heart of a great mother would soon be stilled forever. She lived, however, to see one whom she instructed for first Holy Communion become the first bishop of Manchester. This was an inestimable happiness to Mother Warde. Although her failing health would not permit her to be present at the consecration, yet she was keenly interested in every detail of the approaching ceremony. As midsummer advanced she was almost totally blind; early September found her near the end. On September 14, Father McDonald, her spiritual advisor and trusted friend for a quarter of a century, administered the last Sacraments. The Sisters of Mercy in New Hampshire [22] tell us:

> On the evening before her precious death she sent for the community sisters, and gave them her dying blessing. Each spoke to her in turn, and received loving counsel and warm leave-taking before her departure to Heaven.
>
> Mary Agnes Warde, the grandchild of her brother, John, had entered the novitiate a few months before. The dying superior asked for her, and showed tender affection for this young girl who had regarded her with childlike trust and love since she had been bereft of her own parents years before.
>
> A few of the senior sisters remained near her until 10 P.M. Then she sent them to bed with the words, "God bless you and love you

[22] Sisters of Mercy, New Hampshire, *Life of Reverend Mother Xavier Warde*, p. 276.

every one." A few hours after midnight the agony commenced. . . . She only spoke in broken whispers, but kissed the Crucifix, and seemed to pray with intense fervor before sinking into an unconscious state. . . .

Mother Warde died early on Wednesday morning, September 17, 1884. The large concourse of people who wished to attend the funeral could not be accommodated in the convent chapel; accordingly, the funeral took place from St. Ann's Church where a Pontifical Mass of Requiem was celebrated by Bishop Bradley. In the sanctuary were Rt. Rev. James Augustine Healy, Bishop of Portland; Rt. Rev. Louis de Goesbriand, Bishop of Burlington, Vermont; Rt. Rev. Thomas Francis Hendricken, Bishop of Providence, Rhode Island; Rt. Rev. Patrick O'Reilly, Bishop of Springfield, Massachusetts; and Rt. Rev. Lawrence S. McMahon, Bishop of Hartford, Connecticut. About one hundred priests, both religious and secular, attended. The last absolution was given by the Rt. Rev. Louis de Goesbriand; the Rt. Rev. James Augustine Healy preached the funeral sermon. Her body was laid in St. Joseph's Cemetery, the sisters' burial ground.[28]

The first branch house that was opened in the new Diocese of Manchester from the mother house in Manchester was Saint Rose's Convent in the Immaculate Conception Parish, Nashua, New Hampshire. Saint Rose's School opened August 31, 1885, with three hundred and seventy-five pupils in attendance. Eight sisters taught in this school at the beginning. In 1891 a brick building was erected and the children from Saint Rose's School were transferred to the new building. The new school was called Sacred

[28] Erected over the grave is a marble shaft in the form of a cross bearing the inscription:

Reverend Mother Mary Francis Xavier Warde, Foundress of the Order of Mercy in the United States, December 21, 1843, and of Mount St. Mary's Convent, Manchester, N. H., July 16, 1858. Died September 17, 1884, in the 74th year of her age and the 53rd of her Religious Profession.

Grant to her, O Lord, Eternal Rest.

Heart School. This parish became Saint Patrick's when the Immaculate Conception Church was given over to the Lithuanian Catholics, and the new Saint Patrick's Church was opened in 1909.

In Keene, New Hampshire, a convent and school were opened in St. Bernard's Parish, August, 1886, with seven sister-teachers. The school was placed under the patronal care of Saint Joseph, and opened with an enrollment of 250 pupils. In 1887 Saint Joseph's Home for Boys was established in Manchester. At the beginning there were 90 children on roll. In a few years the number increased to 130. In 1896 the number reached 235.

During the next decade seven branch houses were opened. In 1888 Sacred Heart Convent was begun, and a school opened in Saint John's Parish, Concord, New Hampshire, with 320 children enrolled. Eight sisters taught in this school. In September of the same year Saint Patrick's School opened in Portsmouth, New Hampshire, with an attendance of 290 pupils in care of seven sisters. In Gloucester, Massachusetts, August 18, 1890, Saint Ann's School began in St. Ann's Parish with 250 pupils enrolled. Seven sisters taught in this school. In September, 1891, Saint Mary's School opened in Rochester, New Hampshire, with 75 pupils on roll in charge of three sister-teachers. In 1892 the sisters were invited to open a convent and school in East Boston, Massachusetts. The school, Star of the Sea, was established the first week in September, with an enrollment of 420 pupils in charge of eleven sisters. In August, 1895, the sisters opened a convent and school in St. Paul's Parish, Franklin, New Hampshire. The school, Saint Mary's, opened with 300 pupils in charge of six sister-teachers. In Saint Mary's Parish, Claremont, New Hampshire, Saint Mary's School opened September, 1896, with 320 pupils in charge of eight sister-teachers.

The *Catholic Directory* of 1896 gives the following status of the Sisters of Mercy of Manchester:

The Sisters conduct establishments in the archdiocese of Boston and in the diocese of Manchester.

Sisters, 184; Novices, 27; Orphans, 235; Pupils, 4000.

Meantime, September, 1890, the sisters opened a school, Saint Patrick's, in West Manchester, with one hundred and twenty small children enrolled. Two sisters went daily from the mother house to take charge of the school. The larger boys and girls were accommodated in the cathedral schools. Later, when Saint Patrick's became independent, eight grades were established in Saint Patrick's School and more teachers added to the teaching staff.

The work of the sisters continued to increase. On August 30, 1892, they opened a hospital in a large building which had been removed from the lot adjoining the cathedral to the land whereon the orphanage had been erected. In August of the same year the building was blessed and given the title "Sacred Heart Hospital." In September the hospital was formally opened by Rt. Rev. Denis M. Bradley, Bishop of Manchester, who celebrated the Mass. Six Sisters of Mercy were the first nurses. A training school was also established. Splendid additions have been made from time to time in order to accommodate the number of patients who seek admittance.

Since the death of Father McDonald, August, 1885, the first patron to bring the sisters into the diocese, the people in Manchester had in mind the erection of a school to honor the memory of one who first established Catholic education in their midst. A vacant lot opposite the convent, purchased by Father McDonald himself shortly after his coming to Manchester, was the site selected for the erection of the school. In September, 1893, the school was completed. A tablet of brown stone placed at the front entrance bears the inscription "McDonald School." The pastor, Rev. John J. Lyons, a grandnephew of Father McDonald, saw to it that it was the "best equipped school building in the city."

In 1896, the Day Academy and Mount Saint Mary's Boarding School were united. This change in arrangements left vacant a building opposite the convent, which, later in the same year, was utilized as a house for self-supporting young women. This institution received the title, "The House of Martha." Two years later, in 1898, Holy Rosary School opened in the city of Manchester with two hundred pupils enrolled.

In 1899, an infant asylum was opened in a small dwelling adjoining the hospital. The number of infants in the home steadily increased so that larger quarters became necessary. In 1914 Rt. Rev. G. A. Guertin purchased a property in Concord Street, where an asylum was erected which was blessed in 1915, and placed under the patronal care of Our Lady of Perpetual Help. A stone house that stood on the property was converted into a convent for the sisters in charge of the asylum. A maternity hospital was annexed to the Infant Asylum in 1918.

In 1907, the sisters, having been invited by Rt. Rev. G. A. Guertin, took charge of the *Magnificat,* a monthly publication of the diocese. The office of the *Magnificat* was opened in a building opposite Mount Saint Mary's Academy. Sister Ignatia McDonald was its first editor. This periodical is a literary magazine of recognized merit, and has for its contributors men and women whose names hold a place in Catholic literature. In the *Magnificat Vocational Institute* day and night classes are held.

A convent and school were opened in the Sacred Heart Parish, Lebanon, New Hampshire, in 1908. School opened the last week in August with 325 pupils enrolled. Eight sisters taught here. Three years later the sisters were invited to Berlin, New Hampshire. School opened in Saint Kieran's Parish with an enrollment of 480 pupils. At the beginning the classes were so large that three lay teachers assisted six sister-teachers in the management of the school.

In the same year, 1908, Bishop Guertin purchased a

property near the hospital for a home for nurses. It was formally opened in January, 1911. In a two and one-half story building on the corner of Ray and Clarke streets, a home for aged men was opened March 19, 1908. On July 1, of the same year, it was blessed by Rt. Rev. Bishop Guertin and placed under the patronal care of St. John.

A preparatory school for boys under twelve years of age was established in Manchester, September 12, 1909, with twenty pupils enrolled. During this year (1909), Mount Saint Mary's Guest House was inaugurated, and Mount Saint Mary's Seminary at Hooksett Heights was opened. Sessions began September 12, 1909, with eighty-five young ladies enrolled. The pupils from Mount Saint Mary's Academy, founded in 1858,[24] were transferred to the new building, Hooksett Heights. This school is splendidly situated on a tract of three hundred acres. It has a four years' high school course. A school of commerce and a domestic science department were also established. This institution is affiliated with the Department of Education in the State of New Hampshire.

In 1917, a large brick building on the corner of Hanover and Union streets was purchased and converted into a home for aged women. Rooms were reserved for working girls who cannot be accommodated at the House of Saint Martha. The building was blessed and given the title "Saint Paul's Home for Aged Women."

In 1920 the sisters opened a convent and school in the parish of Saint Rose of Lima, Littleton, New Hampshire. School was begun September 10, of the same year, with one hundred and nine pupils in attendance. Four sisters taught in this school. During this year, 1920, the Cathedral Library School was established with the sisters in charge. School opened September, 1920, with one hundred and thirty boys enrolled.

[24] *Annals of the Sisters of Mercy* give 1858, Convent Records of Manchester give 1860 as the opening year.

The Sisters of Mercy have been in the city of Manchester for seventy years. They were the first religious women in New Hampshire and the first social workers in the State. They opened the first parochial school, the first hospital, and the first orphanage in New Hampshire. So far as we know, they were the first to conduct night schools for working children, and were the first to provide a home for working girls. In face of poverty, hardships, and persecution, they have continued their educational endeavors and their work of mercy and charity, and to-day, Catholic people look upon them as the "valiant women" of our Faith, and their children rise up and call them blessed.

CHAPTER X

IN THE ARCHDIOCESE OF CINCINNATI

As silver is tried by fire, and gold in the furnace; so the Lord trieth the hearts.—Prov. xvii. 3.

THE first band of the Sisters of Mercy in Cincinnati came from Kinsale, Ireland, in 1858. Nine sisters arrived in the episcopal city, August 18, 1858. Two years previous, Mrs. Sarah Peter, a convert to the faith, who was visiting Ireland, had been requested by Archbishop Purcell to procure the services of the Sisters of Mercy for the Diocese of Cincinnati. On May 3, 1856, she visited the convent in Kinsale in her quest for a colony of sisters. In order to give added assurance for the material support of the sisters, Mrs. Peter[1] promised to make suitable provision, one-fourth of all she possessed, about four thousand dollars, to establish the sisters and to maintain their work. She also pledged herself to make the sisters beneficiaries of the amount of her life insurance. Because of financial reverses, however, she was unable to keep these promises.

One of the terms stipulated by the archbishop, and agreed

[1] Mrs. Sarah Worthington Peter, daughter of Thomas Worthington, State Senator, and later Governor of Ohio, was born at Chillicothe, Ohio. Early in life she married Hon. Rufus King, who died in 1836. Some years later she became the wife of Mr. William Peter, British Consul at Philadelphia, Pa. Active in church works, she was an earnest Episcopalian. She traveled in Europe, Egypt, and the Holy Land. After the death of Mr. Peter she went to Rome where she was received into the Church, March, 1855. Besides the Sisters of Mercy, she was instrumental in bringing to Cincinnati Sisters of the Good Shepherd from Louisville, 1857; Sisters of St. Francis from Cologne; Little Sisters of the Poor in 1868. Her work of Charity was recognized by Pope Pius IX, who during her frequent visits to Rome, paid her signal marks of appreciative recognition. She died February 6, 1877. (Shea, *History of the Catholic Church in the United States,* Vol. IV, pp. 544-545.)

to by the sisters, was that they should have apartments for persons wishing to make retreats. Before negotiations [2] were completed, however, Rt. Rev. William Delany, Bishop of Cork, in his solicitude for the welfare of the sisters who were to comprise the new foundation, wrote to Mother Teresa Maher, then superior of the Kinsale convent, and counseled her to ascertain the exact conditions under which they were to labor in the new world before starting on the new mission. The bishop's letter [3] is worthy of study. It shows how the prelates in the old country viewed missionary enterprise in the new.

Cork, January 25, 1858.

My Dear Rev. Mother:

Before entering on the arduous mission which your zealous sisters are undertaking, it is right to have a clear understanding on every point, and, first as regards the nuns whose heroic piety leads them so far from their native land into distant countries, for the glory of their Creator; they are to be encouraged by knowing the usage of this diocese (Cork) in all missions hitherto undertaken. The Religious always retain the right of returning to the convent for which they were professed, and are liable to recall, if the Bishop finds a necessity of demanding it. It would, indeed, be very hard otherwise to recommend timid ladies to offer themselves for unexpected exile, as nature will feel it. These are, therefore, to feel that on this head no drawback may be feared in their generous zeal. In the next place, it will be but respectful to the Archbishop of Cincinnati to inform his Grace on the same point. For the complete explanation, it will also be just to observe that, in all the missions hitherto undertaken, no sister ever left the work unaccomplished. The same spirit that

[2] Foundations in the Diocese of Cincinnati were subject to these conditions: 1. The pastor provides a furnished house for the number of sisters needed; 2. He provides a foundation fund which yields a stated sum for each teacher, for the school year of nearly ten months; the house to be kept in repair and provided with fuel and light. The community agrees to provide competent teachers, to take charge of the sodalities, children, pious women, young ladies; to attend to the children at early and late masses on Sundays and holydays, also at vespers, and furnish a contingent for the same during vacation. The contract setting forth these conditions is legally drawn up, and signed by the pastor and the Mother Superior. (*Annals*, Vol. IV, p. 315.)

[3] *Ibid.*, Vol. IV, pp. 289-290.

moves them to commence the work of God does not forsake them until it is finished, and there is therefore no danger of failure in the present instance. When writing to his Grace, it would be well to mention the large number of postulants you have procured for the new foundation, so as to make it evident that no inconvenience can be apprehended should the professed Sisters of Kinsale house have occasion to return.

While praying for your happiness, and the success of your holy enterprise, I also cherish the hope of seeing yourself again, and before many years, in your convent, which makes so great a sacrifice in the temporary surrender of your services.

Believe me, dear Rev. Mother,

Yours very faithfully,

✠ WILLIAM DELANY.

In accordance with the wish of Bishop Delany, the Mother Superior, Mother Teresa Maher, wrote to Archbishop Purcell for an assurance that he would

guarantee that all the stipulations we make be agreed to, and that, should Mrs. Peter be called out of life before the insurance becomes available, the sisters shall not want necessaries. We, our good Bishop included, consider such guarantee from your Grace's hands indispensable before undertaking such a mission at such a distance. We never send out, nor should we think it prudent to send out sisters on any mission without having had a promise of protection, patronage, and coöperation from the Bishop of the diocese to which they were going; in spirituals or temporals we consider the Diocesan our parent or guardian.[4]

To these queries, Archbishop Purcell replied:

I have confidence in God to say more to you than I ventured to promise in my written instructions to Mrs. Peter. . . . The Sisters of Mercy shall never want their daily bread while I have a crust to share with them, and I may give the same assurance in the name of my successor. No duties not in accordance with the rule and its spirit shall be forced on them. A city of 200,000 inhabitants, 50,000 of whom are Catholics, would not suffer the Sisters of Mercy to

[4] *Ibid.*, Vol. IV, p. 287.

want food, raiment, or protection. . . . Be therefore without solicitude, which, however, is most edifying in a lady holding your responsible relation towards the sisters. . . . They will find here palms hardly less bright, less immortal, than in Ireland.[6]

Mother Teresa Maher, superior of Kinsale convent, was among the volunteers and was selected as the superior of the new foundation. Her companions, four professed sisters, three novices, and one postulant, were Sister M. Gertrude O'Dwyer, Sister M. Francis Noonan, Sister M. Baptist Kane, Sister M. Stanislaus Murphy, Sister M. Xavier Scully, Sister M. Joseph Leahy, Sister M. Angela Keily, and M. Campbell.

On July 23 the sisters left Kinsale for Cork, whence they set sail for Bristol, England. They remained with their own sisters until July 28. With Mrs. Peter as a companion they sailed from Southampton in the *Arago,* which reached New York, August 9, 1858. Here they were the guests of the Sisters of Mercy, St. Catherine's Convent, Houston Street. On August 17, they started for Ohio, and after an uninterrupted journey of forty hours they reached Cincinnati, August 18, at eight-thirty in the evening. They took up their residence temporarily in the home of Mrs. Peter. The archbishop welcomed them by letter and sent the necessaries for the celebration of Holy Mass which was offered in the temporary chapel on the following morning. After Mass the archbishop gave benediction, blessed the house, and named it the Convent of the Divine Will.

Their first work of charity was the visitation of the sick and the poor; classes in Christian Doctrine were also organized. Their next move was to establish themselves in more convenient quarters where they could widen the scope of their activities. A house on Sycamore Street, a rickety dwelling at the rear of St. Thomas' Church, was secured and on October 11, 1858, the sisters moved to their new home. Devoid of all furniture except beds, it could scarcely

[6] *Ibid.,* Vol. IV, p. 287.

be called a home; a board balanced on two barrels served as a table. Gradually, however, through the generosity of the poor, the sisters were enabled to procure necessaries. Eleven beds, the gift of generous benefactors, accommodated eleven poor children. This was the beginning of the Home for Destitute Children.

The opening of school became the next problem which confronted the new community. The basement of the church, the only available place for school purposes, contained an accumulation of the cast-off furniture of years. This had to be removed before beginning the work of converting the basement into classrooms; the task was left to the sisters. Finally the basement was cleaned out, and school opened October 25. The following day, October 26, the sisters opened a school for small boys, who, accompanied by Father Converse, S.J., marched in procession from the Jesuit College to the basement of the church. The change from the more comfortable quarters did not dampen the spirits of the little fellows who were eager for the transfer under the charge of the sisters.

The first ceremony of religious reception of the Sisters of Mercy in the State of Ohio took place in St. Thomas' Church, Cincinnati, Sunday, November 7, 1858, at one o'clock in the afternoon. Miss Agnes McCoy received the habit and white veil of the Mercy Sisterhood. The church was crowded with non-Catholics as well as Catholics, who were eager to witness what to them was a unique ceremony. February 2, 1859, the first two candidates, or postulants, as they are called, for the sisterhood were received into the novitiate: Miss Dougherty and Miss Kelly. Both were from Cincinnati.

During his New Year's visit to the convent, the archbishop promised a yearly collection in the Cincinnati churches to aid charity enterprises. For this purpose, Mr. Springer, a generous benefactor, gave five hundred dollars, and the president of the Jesuit College gave fifty. On

March 17, Father Quinlan, later Bishop of Mobile, gave a lecture to help the sisters in their work.

Meantime the capacity of the house on Sycamore Street proved inadequate for the growing community. It was evident to the superior that the health of the sisters would suffer if they remained in such crowded quarters; therefore, a more desirable property on Fourth Street, known as the German Asylum, was purchased at public sale for $2300. To help liquidate this debt a fair was held during the Christmas holidays, which netted $4500. This sum was augmented by a gift of $6000 from Mrs. Cadwell, a convert to the Faith.

On June 4, the sisters moved to their new convent, a spacious structure extending back to Third Street. The new location proved beneficial to the general health of the community. One of the sisters, however, Sister M. Josephine Leahy, was beyond cure; she was professed on her deathbed, July 9, by Archbishop Purcell.

In February, 1862, application was made to Archbishop Purcell by the Mayor of Cincinnati for the sisters to nurse the sick and wounded soldiers in the Ohio regiments, who fought in the battle of Pittsburg Landing, Tennessee. Mother Teresa Maher, Mother M. Gertrude O'Dwyer, Mother M. Baptist Kane, Sister M. Stanislaus Murphy, and Sister M. Frances Noonan responded to the call and boarded the river boat *Superior,* which brought them to the scene of suffering and their own field of charity. The sisters spent their time on their journey down the river making bedding for the soldiers, getting bandages ready and preparing lint. On landing they immediately went about caring for the suffering soldiers. They were assisted by some secular ladies until smallpox broke out among the soldiers, when the ladies, terrified, sought safety in flight, leaving the sisters alone in their labor of mercy. When the disease became what was known as "black confluent," Mother Teresa Maher is said to have reserved for herself

the most repulsive offices. Friends of the sisters and the soldiers sent necessaries to the patients, but through bad management on the part of the officials, many comforts never reached those for whom they were intended. The sisters remained in the tent hospital at Pittsburg Landing until there was no longer need of their services.

In his speech in the House of Representatives, March 18, 1918, the Honorable Ambrose Kennedy of Rhode Island paid a glowing tribute to the heroism of Mother Teresa Maher for her services during the war; especially did he dwell on her work among the smallpox patients.

Meantime the sisters in Cincinnati had offered their convent on Third Street to the government for hospital purposes; here also the sisters gave their services in caring for the sick and wounded. When the convalescent soldiers had left this temporary hospital, the sisters established there a house of mercy, a night refuge, and a school for small boys. These institutions were removed to the convent during the following year. About the middle of August, when cholera became epidemic in the city, this building on Third Street was again used for hospital purposes. At the request of the mayor the sisters took charge of the Cholera Hospital; the hospital supplies were furnished by the city. Day and night the sisters cared for the stricken victims, not only in the hospital, but in their own homes. The physicians, Board of Health, and City Officials, headed by Mayor Harris, expressed their highest approval of the management of the hospital. When the epidemic abated, toward the end of September, the schools were reopened.

The *Catholic Directory* of 1868 gives notice of the work of the Cincinnati community as follows:

> Convent of the Sisters of Mercy, Fourth Street, Cincinnati. This community has under its charge a House of Mercy in which during the past year 250 destitute females of good character were temporarily provided for. During the same period, likewise, 350 females were procured places of employment by the sisters, who provide for

such until situations may be obtained for them. These sisters visit regularly the public hospitals and prisons, as well as the sick and infirm poor at their own homes, the number of visits having been more than two thousand within the year, and about twelve hundred poor persons have been relieved. There is attached to the House of Mercy an Industrial School, in which young girls are taught dressmaking and general needle work.

Pay and Free Schools.

St. Peter's Cathedral School, for girls, pupils 300, and a school for 100 boys.

For a long time Mother Teresa Maher had in mind the erection of a church in which the sisters could hear daily Mass and which would be open to the public. The archbishop also favored the project. In a letter written from Rome, May 7, 1870, he states, "It (the church) will be, I hope, a great success and a signal blessing." The strongest appeal toward the completion of the new church came from the archbishop himself on his return to Cincinnati. The sisters had scarcely one-fourth of the sum required for the erection. In Cincinnati at that time five or six thousand dollars could be easily realized at a fair, and a lecture generally netted one thousand dollars. Several wealthy young ladies at this time entered the Mercy Institute and their offerings were devoted to the furthering of this project, the building of the Church of the Atonement, as it was called. Ground was broken on the Feast of Our Lady of Mercy, September 24, 1871. The corner stone was laid by Archbishop Purcell. To help liquidate the debt a lecture was delivered in the Cathedral in May, 1872, by Father Tom Burke, the noted Irish Dominican preacher. This lecture netted eleven hundred dollars.

The closing months of this year, 1872, brought with them bitter trials and keen sufferings to the sisters. Pecuniary difficulties of the diocese, for which the sisters were not responsible, later brought them great financial losses. The archbishop requested them to deed the Church of

the Atonement to him on conditions which brought new burdens to them; for some time they were obliged to go to distant parish churches to hear Mass daily. The house of mercy which was desired as a pastoral residence was also included in the archbishop's demand. This the sisters as a corporate body refused to yield; finally, on March 5, 1873, the Church of the Atonement was deeded to the archbishop. The sisters' choir or side chapel, the cloister connecting it with the convent, and the sacristy were not included in the deed. The sisters made their spiritual exercises in a sodality chapel where the Blessed Sacrament was reserved.

A letter to Mother Austin Carroll, dated October 22, 1872, testifies to Mother Teresa's prudence relative to the financial difficulty in erecting the church, and her aversion for incurring debts:

> . . . The workmen are putting on the roof of the church. I fear we must stop for want of means, or else get greatly in debt, which I wish to avoid, if possible. One blessing, it will be weather-proof before the bad season. This has been a lovely winter, so far —no fires save in the kitchen and infirmary. The "Help of Christians" has been disposed of—we sold 3000 copies, which realized a nice sum. We rented the plates to Messrs. Sadlier, New York.
>
> We are building the church in a spirit of reparation to the Sacred Heart, and to secure daily mass to the community.[6]

On May 24, Mother Teresa resigned the office of superior. She had served the community eighteen years and would not accept further dispensation. Sister M. Gertrude O'Dwyer was elected superior and Mother Teresa Maher was elected mistress of novices. When Mother Teresa was again eligible, she was elected superior, and reëlected; she died in office, November 22, 1877.

When the financial straits of the diocese became known, the Sisters of Mercy, through the Church of the Atonement, were involved in the pecuniary difficulties. Mother

[6] *Annals*, Vol. IV, p. 310.

Teresa on her deathbed dictated a letter to Mother M. Baptist Kane (June 5, 1877), stating that the community was not in any way whatever connected with the financial difficulties in which the diocese was entangled. "Her successor (Mother M. Baptist Kane) . . . was ultimately obliged to make a solemn affidavit before authorized officials that there had been no pecuniary affairs between the Archbishop and themselves, and that the conditions of the deeding of the church had been strictly adhered to by the Sisters." [7]

Mother Teresa had been ill for some time before her death. On November 16, 1875, to Mother Austin Carroll, author of *Annals of the Sisters of Mercy*, she writes: [8]

I have been in poor health since July. My dearest friend, God, has sent me a salutary warning in the shape of heart-disease, to remind me to keep my lamp always trimmed and replenished. This (disease) snatched away my mother, two brothers, and a sister. Pray that I may not go suddenly. Your letters and prayers have been a great support to me during our trials. I bless God you prosper so well in the South at Mobile and trust the roots will grow deep as the branches extend. I write with great difficulty. Sometimes I cannot write at all.

When Mother Teresa died, November 22, 1877, Archbishop Purcell celebrated the Solemn Mass of Requiem and delivered the funeral sermon. Inadvertently he had been the cause of bitter grief to her, yet he esteemed and revered her, and spoke of her as the "valiant woman who had put her hand to strong things." On January 1, 1878, Mother M. Baptist Kane, a faithful friend of Mother Teresa Maher during her long and painful trials, was elected superior.

During this year (1878), in St. Mary's Parish, Urbana, the sisters opened a school with about two hundred children in attendance. Four years later, 1882, a school was opened in St. Joseph's Parish, London, Ohio. In the following

[7] *Annals*, Vol. IV, pp. 307-308.
[8] *Ibid.*, pp. 310-311.

year, 1883, the city of Cincinnati was submerged by the waters of the Ohio River. Families moved to the second stories, and when the danger reached this point they were obliged to seek shelter elsewhere. The school buildings of the city, including the Catholic schools under the care of the sisters, were placed at the service of the city officials, and bedding was furnished by the city authorities. The basement of the Church of the Atonement served as a dining room. Here twenty-nine hundred were fed daily for a week. Baskets of provisions were sent to the poor and clothing was distributed at the convent. For many months sixty or seventy men had been fed daily at the convent.

The city authorities were constantly occupied in relief work. Two weeks after the flood the schools were opened with a small attendance. Many families were forced to move to other sections of the city. In one room sixteen pupils out of fifty-seven escaped the destructive force of the flood. In February, 1884, again St. Patrick's schools and the Atonement schools had to be closed on account of the rapid rise of the river, which reached a height of seventy-one feet. This proved a great financial loss to the community at large and particularly to the sisters. The schoolhouse, church, and convent were much damaged by the water. The straitened circumstances in which the sisters were placed by so many adversities following in quick succession were somewhat relieved during the following year by a gift of five thousand dollars, bequeathed by Reuben Springer, a generous benefactor.

An academy, Our Lady of Mercy, was opened in the convent on Fourth Street in 1885. The registration at the beginning numbered only three. In 1905 the present building was completed and the academy was removed to its present location, Freeman Avenue. During the summer following, a home for girls, known as Mount Carmel Home, was opened in the old building adjoining the new convent.

The following extract from the *Chicago Illustrated*

Chronicles, May, 1905, shows the progress of the sisters, notwithstanding the many pecuniary reverses they have had.

The cause of education has ardent devotees in the Sisters of Mercy. Conscientious effort and actual merit have placed the Academy of the Sisters of Mercy in the highest rank among similar institutions. From a modest and humble beginning, the academy has rapidly and steadily gained prestige through the hard scope of its curriculum and the select character of the institution. A beautiful building, 1913 Freeman Avenue, is utilized as the Academy of the Sisters of Mercy. The work of the school extends from the kindergarten classes through primary, preparatory, and academic branches.

Primarily, the academy was intended as an institution for the education and training of young ladies and girls. Recognizing the crying need of a select school where young boys might have an opportunity to procure a thorough training in the elementary branches, and where their characters might be molded preparatory to entrance to college, the Sisters of Mercy extended their usefulness by the addition of the Boys' Department, limiting the attendance to the age of twelve years.

In 1883 the sisters took charge of St. Mary's School in Piqua, Ohio, and in 1896 the Mercy Hospital in Hamilton, Ohio, was opened and placed under their management. The *Catholic Directory* of 1896 gives the status of the community as follows: sisters, 80; novices, 11; postulants, 6; pupils, 1976; patients in hospital, 200 per annum.

Five schools were opened between 1901 and 1917. The School of the Assumption in the city was opened in 1901; Blessed Sacrament School was established in 1905; in 1908 a school was opened in St. Andrew's Parish; St. Cecilia's School was opened in 1913, and in 1917 St. Teresa's School was established.

During the influenza epidemic in 1918 sixteen sisters, in response to an appeal from Rev. Father Barrett, O.S.B., left Cincinnati for Kentucky, November 4, 1918. They arrived in Lexington at eleven-thirty in the morning. Here a Catholic unit and a committee from the Red Cross were

awaiting them and conducted them to St. Catherine's Academy and St. Joseph's Hospital. The following day Major McMullen took the sisters to the districts where the need of their services was greatest. Sister M. Pancratius and Sister M. Marcella were assigned to Blackey, Sister M. Antonia and Sister M. Monica to Grahm; Sister M. James and Sister M. Pius to West Liberty; and Sister M. Lorenzo and Sister M. Leo to Hazard. The remainder of the contingent, Sister M. Martina, Sister M. Imelda, Sister Margaret Mary, Sister M. Elizabeth, Sister M. Henrietta, Sister M. Felicitas and Sister M. Raphael, were sent to Van Lear. Sister M. Raphael contracted the disease; she was taken home to the mother house, where she died after a few days' illness.

When the sisters' services were no longer needed in the places of assignment, they traveled in mule carts to isolated places where other victims of the disease needed their care. Because of their long vigils and the hardships endured, many of the sisters were stricken after their return home. Some were dangerously ill; but one death occurred, however, that of Sister M. Raphael.

From the beginning the sisters have had severe trials which are the portion of true followers of the Way of the Cross. These trials have not disheartened them or checked the progress and success of their work.

Since the early seventies the sisters have held frequent conventions or meetings to discuss means and methods of teaching, and the problem of fitting their own teaching-sisters for the best results in education. Besides their work in the schools, the sisters have proved themselves always ready to serve the cause to which their lives are devoted—the mercy and charity of Christ. The relief of the sufferings and the needs of humanity is their lifework; it is the record of their work and their labors of seventy years (1858-1928) in the Archdiocese of Cincinnati.

CHAPTER XI

IN THE DIOCESES OF ST. AUGUSTINE AND SAVANNAH

Better is wisdom than weapons of war: and he that shall offend in one, shall lose many good things.—Eccl. ix. 18.

FOUR Sisters of Mercy from St. Xavier's Convent, Providence, Rhode Island, established the works of their institute in the oldest town in the United States, St. Augustine, Florida, toward the close of 1859, having been invited by Rt. Rev. Augustine Verot. The community was in charge of Mother Ligouri Major, a convert to the Faith. In a short time two more sisters were sent from Providence to assist with the work. The sisters took up residence in temporary quarters until August, 1861, when they moved into a new convent erected on St. George Street, opposite the old cathedral. The material used in the construction of the convent was coquina, a rocky substance formed of shells in the waters about the city.

Schools were opened immediately and special attention given to the colored children in whom Bishop Verot was particularly interested. On the opening of sessions for the second scholastic year the records showed a registration double that of the previous year. This signal success was not to last; the horrors of war were fast approaching the ancient city. In May, 1862, the sisters were obliged to close their schools and to send the resident pupils to their homes. On Sunday during the following month, June, while Father Aulance was preaching at High Mass, a message, "The Yankees are landing," was brought to a Confederate soldier who was attending Mass. A panic ensued. A flag of truce was raised and the Confederate soldiers

marched out of the city. Rumors that the sisters' lives were in danger and that the convent was to be blown up were abroad. On August 6, the sisters began their annual retreat with a hope that at its close conditions would be more favorable.

Meantime the bishop decided that the sisters should leave the city and take up residence in Columbus, Georgia. On August 17, after Mass and Benediction, amidst a downpour of rain, the sisters started for Georgia. The journey which was attended by many hardships and much peril, is of interest and is worthy of notice here. There were no railroads. Stage transportation was prohibited by martial law. Horses were few and they were in use by the soldiery. The bishop's equipage consisted of an old shambling wagon to which was hitched a young mare recently broken to harness. Two dump carts drawn by mules completed the procession. Into each conveyance were placed two trunks on which the sisters sat, and a box of provisions. As a protection against the rain and to afford some comfort for one of the sisters who was in ill health, a piece of worn-out carpet was secured to cover an old tent-wagon in which she was placed. The travelers were obliged to leave the city in haste, for their passport would admit of no delay. The drivers of each conveyance were lads of fourteen years.

When the procession reached the outposts which were held by Federal soldiers, the bishop was interrogated and his passport demanded. The absence of the officer whose business it was to inspect the passports caused a delay. The bishop advised the boy driver, who professed to know the way, to continue the journey and stated that the other vehicles would follow as soon as possible. The boy, therefore, started through the twelve-mile swamp and had proceeded some distance when he realized that he had taken the wrong road. The wheels of the vehicle were sunk in the mire, and in trying to force the mule to draw the wagon out, the rope harness broke, and the sisters were obliged to

get out and wade through water two feet deep. They had no umbrellas. Their shoes and clothing, saturated with water and mire, were a burden. They were reassured of their safety, however, by hearing the bishop's voice shouting to them through the forest.

After the harness was mended the journey was continued. They had gone only a few miles when the mare refused to carry the bishop any farther. Coaxing, urging, and even whipping were of no avail; finally, the bishop tied a rope around the beast's neck and fastened the other end to the dump-cart which was drawn by a mule; in this way the journey was continued.

The next interruption was a call from the woods to halt. Not seeing the owner of the voice they continued the journey when the call came again with the threat, "We will fire into you." In a few moments they were surrounded by the United States cavalry, each man with a pointed saber. The captain informed the bishop that a report had been sent to headquarters that he (the bishop) was taking slaves, disguised as Sisters of Mercy, into Georgia.

The superior, Sister M. Ligouri Major, a Virginian by birth, was of dark complexion, and Sister M. Francis Tray, a Cuban who had recently entered the community, had the rich olive coloring of the natives. However, a close scrutiny of the faces of the sisters and an examination of their hands, especially the nails, convinced the soldiers that the sisters were not of negro blood. When the travelers were about to continue the journey, an officer told the bishop that it was unsafe to proceed as the woods were full of guerrillas, "skulking fellows who were harassing the Federal army." The bishop thanked the officer, but continued the journey.

About three o'clock in the afternoon they were again halted by the same officer who accosted them in the morning, and warned of the danger that lurked ahead. If it were unsafe to proceed, it was also unsafe to turn back, so

again they resumed the journey and, after proceeding a short distance, they came upon a wretched creature, emaciated, his clothes hanging about him in rags. He told the bishop that he was an invalid, that the "Yanks" had been hunting him, and that he was anxious to get to his brother's house about a mile distant. On helping him into his vehicle the bishop stated that he wondered why Captain Wescott did not come out and give these cavalry battle. The sisters gave food to the stranger and after an hour's ride, he alighted and disappeared in the woods. They afterwards learned that he was a spy.

Toward nightfall the travelers came to an old house which, it was evident, had been deserted hurriedly; for the furniture had not been removed. Here the bishop decided to remain for the night. A fire was lighted and supper prepared. The bishop himself helped to bring the wood and build the fire, and enjoyed the quaintness of the situation. At supper the bishop announced that they would start at daybreak because they had still twenty miles of a journey. When it was time to retire, a bed was made for the bishop by placing a mattress on two boards supported by stools. The sisters took turns in replenishing the fire and drying the clothes which they had washed.

On the following morning the bishop unpacked the portable altar and the sisters took from the trunks the fine linens which they had stored away; in this abandoned old building by the roadside the bishop offered the Holy Sacrifice of the Mass. After a frugal breakfast they again started on their way. The rain had ceased and the hot sun added much to the discomfort of the travelers. They were obliged to cross a swollen stream which the mules, hauling their loaded wagons, successfully accomplished; but the mare drawing the episcopal "equipage" stopped a short distance from the opposite shore and when coaxing and whipping proved useless, the bishop, who desired to appear respectable when he reached his destination, measured the

remaining distance with his eye, and decided he could leap to the opposite bank—however, he fell short of the distance measured. When he emerged he was covered with mud, but heartily joined in the laughter which his appearance provoked. By means of a rope they succeeded in drawing the mare out of the water. Night came on before they reached the boat which was to take them to Jacksonville. Their trunks and boxes, piled in the middle of the boat, proved a protection against the shots which were later fired at them by guards who thought them hostile. The boatman raised a signal, a lighted lantern on a pole, to indicate that friends were coming. About nine o'clock they reached Jacksonville and remained here a night and a day with a Catholic family.

On August 20, they left Jacksonville by train and had proceeded a few hours on their journey when the train stopped suddenly. The bishop and his friends were confronted by Captain Wescott's guerrillas, wild-looking fellows in bandit costume: red shirts, black pantaloons, leather belts which held in place huge daggers and pistols, and broad-brimmed straw hats. They were accompanied by the wretched-looking creature whom they had befriended on the journey. Captain Wescott ordered the bishop "to come out and answer for some remark he had made about himself and his troops." The conductor, however, refused to allow the bishop out of his custody until he was assured that no one would harm him. Turning to the sisters the conductor said, "Do not fear; I will answer for the bishop's life with my own." He accompanied the bishop to the platform, where loud words and angry threats followed; but no harm was done to the bishop, who returned to the train about an hour later. The trouble was caused by the spy reporting at headquarters the bishop's words, "Why does not Captain Wescott bring out his men and fight these Union soldiers?"

At Lake City the travelers remained overnight with a

family named Bigbee. At daybreak they started by stage and reached the home of General Finnegan, an Irish gentleman well known to the bishop, at four o'clock the following morning. Here they remained until seven in the evening, when they again took the stage to meet a train going to Savannah. Worn out by the hardships of the journey, the driver, as well as the travelers, were soon fast asleep, but were awakened by a sudden jolt caused by the mules and the vehicle falling into a ravine. The bishop, aided by the driver, pulled the mules and wreckage out of the trench. Fortunately, a farmhouse stood near. Here they borrowed a wagon with three seats; all crowded into the vehicle. A few hours' drive brought them to the station, and boarding a train they reached Savannah about eight o'clock in the evening, and remained at the convent [1] until September 3, when they started for Columbus, arriving on September 4. In a rented house, the property of a widow, Mrs. Adams, they lived until other accommodations were provided. The school, St. Joseph's, opened on October 1, 1862, with an attendance larger than was expected; visitations of the sick and the poor in their homes were also begun.

The hardships endured by the sisters in their new home cannot be described. A scarcity of food and clothing soon told on the health of the sisters. Breakfast was limited to one slice of corn bread each, with two spoonfuls of coarse cornmeal. "Tea" was made from dried blackberry leaves, or "coffee," of parched corn without milk or sugar. A Catholic lady lent them a cow, and, by saving the cream, they managed to make a little butter for the two sisters who were in ill health. Often they went to bed so hungry that they could not sleep. A quilt spread on the floor was their bed until spring, when a few large dry-goods boxes were procured which served as beds until after the war. The cheapest white muslin available was purchased, dyed

[1] Probably Sisters of Our Lady of Mercy, founded by Bishop England.

black, and made into habits and veils. The shoes which they brought from St. Augustine were pretty well worn and none could be bought in Columbus. Worn though their shoes were the sisters reserved them for Sunday; for they were obliged to walk a mile to the church to hear Mass. They made slippers for house use from pieces of old carpet, or any other heavy material they could get, with heavy paper soles. On one occasion they received a box of shoes of unlined cowhide made by slaves. As none of the shoes fitted, there was no choice but to take the nearest size available. One sister who wore number two was obliged to wear number seven. In 1865 the commissary stores became more accessible and flour and bacon were procured for the sisters by a Confederate officer.

Lee's surrender took place on April 9; the news did not reach Columbus until after the city was destroyed by General Wilson, April 19. All night long the sisters knelt before the Blessed Sacrament. At two o'clock in the morning a loud knocking was heard at the back gate. On opening the door the sisters were greeted with five guns pointed at their faces. The soldiers, who were surprised to see the sisters and expressed themselves to that effect, stated that they were in search of rebels; however, on being assured that there were none in the convent, they withdrew, after a meal of the sisters' frugal fare. An hour later an officer returned accompanied by a guard who was to remain at the convent. The sisters had been previously warned "to watch the guard" [2] in case one would be sent to the convent.

When General Wilson withdrew his troops from Columbus he left behind him ruin and devastation; warehouses, stores, and buildings of any value were demolished. The poverty, suffering, and bereavement of the families were so great that, despite the fact that the schools had reopened in May, the sisters closed them to attend to the wants of

[2] It was the "guard" who set fire to the Ursuline Convent, Columbia, S. C., February 17, 1865. (Ursuline Convent Records.)

the distressed. In the midst of these abnormal conditions the sisters were obliged to take the oath of allegiance:

I solemnly swear allegiance, fealty, and obedience to all the laws of this Federal Government, as they were explained by the United States of America. So help me, God.

In the presence of United States officials the sisters read the formula and signed it. One of the sisters wrote later, "We who had never been rebels were reconstructed."

The sisters from the mother house, St. Joseph's, opened a branch house in Macon, Georgia, January, 1871. As the location proved undesirable, a house in a better locality was purchased in 1876, and a new wing erected for a boarding school; the institution was called Mount de Sales. The parochial schools were placed under the State Board of Education and are second to none in the state.

The *Catholic Directory* of 1883 gives the following notice of the sisters' work in the Diocese of Savannah:

Columbus, Georgia—St. Joseph's Convent of Mercy, St. Joseph's Academy. Number of pupils, 65. The sisters also conduct a select school for small boys.

In the same *Directory,* 1888, we read:

Mother house of the Sisters of Mercy, Savannah. The sisters conduct establishments in the Diocese of Savannah. Sisters, 92; pupils, 500; orphans, 50; patients, 80.

At this period the only Sisters of Mercy belonging to the Mother McAuley foundation in Georgia were stationed in Columbus. There were, however, Sisters of Our Lady of Mercy, founded by Bishop England, in various parts of the state. The scope of their work was similar to that of the Sisters of Mercy, Mother McAuley foundation; their habit resembled the Sisters of Charity, Mother Seton Community. Bishop England's foundation spread rapidly within the Diocese of Charleston and did excellent work for religion, education, and charity.

In 1891 steps were taken toward a union of the two sisterhoods. The mother superior of the Sisters of Mercy in the Diocese of Mobile was requested by Rt. Rev. Thomas A. Becker, Bishop of Savannah, to undertake the work. The matter was placed before the superior of the mother house in Dublin, Mother M. Ligouri Keenen, to state conditions according to which the union would take place. With the approval of Rt. Rev. Jeremiah O'Sullivan, Bishop of Mobile, the mother superior and mistress of novices of the Mobile mother house went to Savannah in January, 1892, and in March of the same year the seventy sisters of Bishop England's foundation in the Diocese of Savannah received the veil and habit of the Sisters of Mercy, Mother McAuley foundation.

There were now, 1892, in Georgia nine convents of the Sisters of Mercy, Mother McAuley foundation; three in Savannah; two in Augusta; two in Atlanta; one in Columbus, and one in Macon. In 1894 the Sisters of Mercy in Macon and Columbus united with the Savannah community; but the union lasted only four years. In 1898, with the approval of Rome, Macon and Savannah became separate communities.

The Sisters of Mercy have been in the State of Georgia, Diocese of Savannah, since 1862, having transferred their community, at the request of Bishop Verot, from St. Augustine, Florida, to Columbus, Georgia. The poverty, suffering, and hardships incident to war and its abnormal conditions were known to the courageous women who suffered much that the work of their institute would be established in the South.

In the Diocese of Natchez

The first community of the Sisters of Mercy in the Diocese of Natchez came from the mother house in Baltimore, at the request of Rt. Rev. William Henry Elder, to open schools in the city of Vicksburg, October, 1859. The com-

munity comprised Sister M. Vincent Brown, Sister M. Ignatius Sumner, Sister M. Stephana, a postulant, Miss Rosa Farmer, a young lady of Baltimore who volunteered for the southern mission, and Sister M. de Sales Brown, superior. The sisters had the privilege of returning to Baltimore if they so desired. Later, Sister Stephana, broken in health, returned to Pittsburgh, the convent of her profession.

The journey from Baltimore to Vicksburg was long and tiresome. For three days after their arrival they were the guests of Mr. Antonio Genella. On October 15, 1859, they took residence in a large brick building which had been converted into a convent.

On October 22, they opened school with sixty children enrolled on the first day. The number continued to increase until the beginning of the Civil War, 1861. The schools were then closed and the convent became a hospital for the sick and wounded soldiers. During the bombardment at Vicksburg, the sisters were requested to nurse the sick and wounded soldiers at Mississippi Springs, Oxford, Jackson, and Shelby Springs. As the enemy approached, the sisters moved with the disabled soldiers to places of safety. The *Catholic Directory* of 1861 mentions a convent and academy in charge of the Sisters of Mercy at Vicksburg.

The period was one of extreme suffering. The sisters were without the necessaries of life and their clothing was so worn that their nearest friends would not recognize them. About a year before the close of the war, Bishop Elder wished them to return to Vicksburg. Four sisters returned, the others remained with the disabled soldiers. The Confederate general (Polk) very reluctantly gave permission for the sisters to withdraw. When the sisters reached Vicksburg they were not permitted to take possession of their convent as it had become the headquarters of General Slocum and other Federal officials. The sisters were again obliged to accept the hospitality of Mr. Genella,

at whose home they had been received on their first coming to Vicksburg in 1859. The following sisters nursed the soldiers during the war: Mother M. de Sales Brown, Sister M. Vincent Brown, Sister M. Ignatius Sumner, Sister M. Agnes Maddigan, Sister M. Philomena Farmer, and Sister M. Xavier Poursine.

The convent property was later restored to the sisters through the influence of Mr. Stanton, Secretary of War, at the request of Rev. Michael O'Connor, formerly Bishop of Pittsburgh, then a member of the Society of Jesus. On the sisters' return to Vicksburg they were penniless. Confederate money was without value. Their property was in need of repairs from neglect and the ravages of war. Martin Keary, a generous benefactor, lent them several thousand dollars, without interest, with which to build, and, assisted by Mr. Casey, collected six hundred dollars to repair the convent so as to make it habitable until the new convent was erected.

In the *Catholic Directory* of 1864 we find:

> Convent and Academy of the Sisters of Mercy at Vicksburg, suspended by the war. The sisters attend Military Hospital at Lauderdale Springs.

In 1870 the sisters opened a convent and schools in Pass Christian, a summer resort on the Mississippi Sound. Two schools were opened, one for the white children with eighty pupils on record, another for colored children. In the same year, 1870, a house in Jackson was opened.

These foundations and their works are mentioned in the *Catholic Directory* of 1875, as follows:

> Jackson
>
> St. Joseph's Parish School. Number of pupils, 90. Library Society of Young Men under the patronage of St. Aloysius; its objects are the reading and circulating of good books, and the visiting of the sick.

Pass Christian

Parish School for boys and girls under the charge of the Sisters of Mercy.

Later branch houses were opened in Meridian, Canton, Greenville, and West Valley. A school was opened for Indians also in the Indian Reservation. Meanwhile, a second foundation of five Sisters of Mercy came to the Diocese of Natchez, March 1, 1875, from the mother house in New Orleans and opened a convent and school at Biloxi, Mississippi, having been invited by Rt. Rev. William Henry Elder.

At a cost of one thousand dollars the sisters bought a property between the church and the beach. A dilapidated hotel that stood on the premises was enlarged and repaired at a cost of several thousand dollars. It was blessed and placed under the care of Our Blessed Mother, under the title, "Maris Stella." This convent serves as a summer home for the sisters at the mother house.

In 1878 the yellow fever epidemic which raged throughout the South recorded a high mortality. The sisters took care of the stricken patients in the hospitals and in their homes; over six hundred patients came under their ministration. In September, 1878, Sister M. Regis Grant, Sister M. Columba McGrath, and Sister M. Gonzaga Daly died of fever, having contracted the disease while nursing the stricken people.

A letter written to Mother Austin Carroll by the superior of Vicksburg[*] Convent presents a melancholy scene of the fever-stricken city and is of historic value:

The fever here is of the worst character I have ever seen. Deaths frequently occur in a few hours. Whole families have been swept away. There is scarcely an Italian left in the city. We found a dead body in every house on the levee. The City Hospital has been turned over to us, and our sisters from our other houses have come here to aid us. The whole place is a desert. Not a human being

[*] Evidently Sister M. de Sales Brown.

to be seen in the streets, save the black-robed sisters, hurrying on their mission of mercy, or some member of the benevolent society. From morning till night good Bishop Elder is to be found at the bedside of the dying administering the Sacraments, consoling and encouraging all. If he gives himself any rest these days, no one knows when. Pray God to come to our aid. He alone can help us now.

Bishop Elder and Sister M. de Sales Brown, the writer of the above letter, were the last to be attacked by the fever; however, both recovered. After the epidemic abated the sisters continued in charge of the hospital. In spite of the ravages of war and disease the work of the sisters continued to increase so that they were obliged from time to time to add new quarters to their accommodations.

The *Catholic Directory* of 1883 shows the progress made by the sisters in the Diocese of Natchez since the war:

Schools and Institutions

Biloxi—Convent of Our Lady Star of the Sea, Parish School for boys and girls, under the Sisters of Mercy, pupils, 75; school for colored children, pupils, 20.

Canton—Parish School for boys and girls, pupils, 61.

Jackson—St. Joseph's Parish School for boys and girls, pupils, 122.

Meridian—Parish School for boys and girls, pupils, 44.

Pass Christian—Parish School for boys and girls, pupils, 54; colored children, 34.

Vicksburg—Parish School for girls, pupils, 180. Three of the sisters attend the City Hospital.

A school for Choctaw Indians is given notice in the *Directory*, 1888. In 1889 a school in Greenville, with 70 pupils in attendance is listed.

In 1916 there were in their community: Sisters, 94; novices, 8; postulants, 5; branch houses, 9; schools, 11; pupils, 1552.

CHAPTER XII

IN THE ARCHDIOCESE OF PHILADELPHIA

A wise man shall inherit honour among his people, and his name shall live forever.—Eccl. xxxvii. 29.

In 1861, August 22, eight Sisters of Mercy arrived in the city of Philadelphia from St. Mary's Convent, the mother house of the Sisters of Mercy in Manchester, New Hampshire, to begin the work of their institute in the diocese. At the instance of Bishop Wood, Father Charles Carter, rector of St. Mary's of the Assumption, had gone to Manchester to arrange for the sisters and their future work in the diocese. The sisters chosen for the Philadelphia mission were Sister M. Gertrude Dowling, Sister M. de Sales Geraghty, Sister M. Madeline Mathey, Sister M. Rose Davies, Sister M. Angela Curten, Sister M. Philomena Hughes, Sister M. Anne Coveney, and Sister M. Patricia Waldron, superior.

Sister M. Patricia, Ann Waldron, the youngest of four children, was born in Tuam, Ireland, February, 1834. About the year 1852, she entered the Convent of Mercy in Ballinrobe of the Archdiocese of Tuam. Because of her exceptional intellectual gifts, she was placed in charge of a class while still a postulant, and subsequently appointed supervisor of teachers in the Free-School. She made her final vows before His Grace John McHale, Archbishop of Tuam, July 20, 1855. In 1860, when Mother Warde appealed to the sisters in Tuam for a sister qualified to take charge of the novices, Sister M. Patricia was selected for this responsible position. In company with Sister M. Francis de Sales, senior in age and profession, and Sister M. Philomena, she

set out for America. On reaching Manchester she was immediately appointed Mistress of Novices. In the following year, 1861, Sister M. Patricia was placed in charge of the Philadelphia community which she governed, with the approval of Rome, fifty-five years.

On their arrival in the Quaker City the sisters established their convent in a small house at Twelfth and Spring Garden streets in the parish of the Assumption of Our Blessed Lady. Their works of charity and mercy, however, took in the entire city. A parish school which had been opened prior to the coming of the sisters now came under their supervision. A night school for working girls was also established. Mother Patricia was asked to take charge of a class of converts.

The difficulties and hardships attendant on early foundations were not unknown to the new community in Philadelphia. The project of relieving the distressed poor of the city, a work close to the heart of the Sisters of Mercy, became a problem. The pecuniary compensation of the parish school was hardly sufficient to properly nourish the sisters, much less to finance relief work. To meet these distressing conditions, and to enlarge their sphere of activity, the sisters established a select school or academy in their already crowded quarters. To convert the parlor-bedroom into a classroom, straw mattresses and bedding were removed on schedule time each morning. The dining-room served a triple purpose, namely, an infirmary, a community room, and postulants' recreation hall, each as the need demanded.

Visitations of the sick in their homes, and prisoners in jail were also undertaken. The first visit to Moyamensing prison was made in April, 1862. In January, 1866, with permission from the proper authorities, the sisters began the visitation of the Eastern Penitentiary. These works of charity were continued weekly and brought peace and consolation to the inmates.

On April 19, 1863, the sisters, having been invited, assumed charge of the school in St. Malachy's Parish, a neighboring section of the city. Within a few months it was found necessary to secure other accommodations to relieve the crowded condition of the temporary convent. A house at the corner of Broad Street and Columbia Avenue was rented, and the sisters entered their new home in August, 1863. Here, in September following, they continued their select school or academy for young ladies. The *Catholic Directory* of 1865 gives notice of this academy as follows:

Diocese of Philadelphia
Convent of the Sisters of Mercy
Sister Patricia Superioress.

Academy of the Sisters of Mercy S. W. corner of Broad and Columbia. Number of Pupils, 40.

Later, in 1893, with the approval of Rt. Rev. Patrick John Ryan, then Archbishop of Philadelphia, a home for working girls was established in connection with the convent at Broad Street and Columbia Avenue. This was the beginning of the present house for working girls at the same place. The success of this undertaking warranted, in 1894, the purchase of the adjoining building to accommodate the number of applicants. In a few years the housing question again began to perplex the minds of the sisters. The financial condition of the community would not permit further expenditure in the purchase of property; however, the signal services rendered the community at large, from a social and moral viewpoint, justified the sisters in assuming added pecuniary obligations. Accordingly, in 1904, they rented a building near their former purchase. By economy and prudent management, this building was purchased in 1910. In all, the buildings alone cost the community eighty-five thousand dollars. It is true there were mortgages held and annual interest to meet, yet not one dollar was secured by appeal to public charity. Trusting

in Divine Providence they energetically went about to secure the funds needed for their work. How well they succeeded is evident from the results of their work in Philadelphia. The academy is at present one of the leading select boarding and day schools in the Archdiocese of Philadelphia.

Meantime the work of charity was growing. To accomplish this work satisfactorily, more sisters were needed, but accommodations were not adequate to house new members properly. To meet this need a large farm was purchased in Lower Merion Township, Montgomery County, about two miles west of the city line, on November 21, 1884. A small house that stood on the premises was utilized as a convent. Here a day school and boarding school were opened for girls. A separate academy or seminary was opened for small boys. A new building designed for a mother house and an academy was erected on these grounds in 1893. This became the mother house on December 12, 1906, and is at present (1928) the mother house of the Sisters of Mercy in the Archdiocese of Philadelphia.

In 1889 the sisters were invited to take charge of a school opened in the church basement in the parish of Our Lady of Good Counsel, Bryn Mawr, a village about five miles west of Merion. School opened on October 14, of the same year, with one hundred and nineteen pupils on roll. The sisters went daily from the mother house in Merion until November, 1908, when they took up residence in the second floor of the new school building in Bryn Mawr. They lived there until December, 1914, when they occupied the new convent then completed. In 1901, October 9, the sisters took charge of Our Lady of Mount Carmel School, South Philadelphia. Sisters from the mother house, on Broad Street and Columbia Avenue, went to and from this school daily until their new convent was in readiness.

On September 12, 1908, St. Thomas' School, Rosemont, opened with the sisters in charge. This was attended from

the mother house, Merion, until November, 1915, when a building was purchased and made available for conventual purposes. One month later, October 12, the sisters were asked to take charge of Our Lady of Lourdes School, Overbrook. This was attended from the mother house, until September, 1914. The parish school of St. Matthias, Bala, was the next school opened by the sisters, September 8, 1917. This is in charge of sisters at Merion.

The *Catholic Directory* of 1896 chronicles the work of the Sisters of Mercy in the Archdiocese of Philadelphia as follows:

> Mercy Convent, Broad St., Philadelphia, Pa.
> Mother M. Patricia Waldron, Superior.
>
> The Sisters have a branch house at Merion and conduct parochial schools in Philadelphia and academy at Merion; St. Mary's House for Working Girls, in Philadelphia. The Sisters visit the sick and dying poor—also State and County prisons for the purpose of giving religious instructions. Sisters, 54; Novices, 13; pupils, 759.

Toward the close of the year 1907, a project close to the heart of Mother Patricia, the erection of a hospital, gave promise of realization. Between 1910 and 1913 frequent conferences were held by prominent Catholic physicians for the purpose of hastening the erection of a Catholic hospital in the northwestern part of the city. This work was begun in 1913. On May 17, 1915, Archbishop Prendergast opened a campaign for the purpose of raising two hundred thousand dollars. Bishop McCort was appointed chairman of the executive committee by the archbishop. In March, 1914, a tract four hundred and twenty by four hundred and fifty feet, on Cedar Avenue extending from Fifty-third to Fifty-fourth Street, was purchased for the new hospital. On October 24, 1915, ground for the new building was broken by Archbishop Prendergast.

During the material progress of the building, the work of qualifying sisters for the duties of the hospital was not

neglected. In June, 1914, two sisters entered the training school of the Mercy Hospital, Pittsburgh, two others took up the work in the Mercy Hospital, Baltimore. At the same time sisters registered at the College of Pharmacy, Philadelphia, and at the Polyclinic Hospital, Philadelphia, where courses in pathology were available. Each became efficient in her own line of work and was ready for the formal opening of the hospital, July 2, 1918.

Scarcely had the ground for the new building been broken when the death of Mother Patricia, July 30, 1916, found the community in great grief over the valiant leader who had brought the sisters to Philadelphia, and who governed the community, by special dispensation, for fifty-five years. On August 17, 1916, Mother M. Hildegarde Heuser was elected superior of the Philadelphia community, and with quiet insistence hastened the erection of the new hospital.

The corner stone was laid, September 24, the Feast of Our Lady of Mercy, 1916, by Bishop McCort. The governor of the state, Martin J. Brumbaugh, was chief speaker at the ceremony. On December 22, 1917, the dispensary opened for patients, but it was not until June 7, 1918, the Feast of the Sacred Heart, that the sisters, six in number, resided in the hospital. Two days later, June 9, the hospital was placed under the patronal care of Our Mother of Mercy. The property, incorporated under the laws of the Commonwealth of Pennsylvania, is held in the name of the Sisters of Mercy of Philadelphia. On July 2, the feast of the Visitation, the first Mass in the hospital was celebrated by Rt. Rev. Bishop McCort, who gave Benediction of the Blessed Sacrament immediately after the Mass. On July 4, the first patient, Miss Bridget Murray, 2821 Ellsworth Street, was admitted to the hospital.

When the World War broke out the sisters offered the government the use of the hospital in whatever capacity most available. It was finally chosen by the American Emergency Fleet Corporation for the care of the injured

while in government service at Hog Island. A contract to this effect was drawn up July 11, 1918. On this day three men were admitted.

In December, 1918, a campaign was opened under the direction of His Eminence, Cardinal Dougherty, then Archbishop of Philadelphia, to raise three hundred thousand dollars to liquidate the debt on the hospital. The campaign closed February 2, 1919, with the full amount realized. The cost of the entire building amounted to one million and a half dollars.

In accordance with the wish of Cardinal Dougherty, March 19, 1919, the sisters took charge of St. Regis Home, 822 Pine Street, Philadelphia. This establishment had been under the supervision of the Catholic Girls' Club. The sisters took possession on March 19, 1919, and assumed a mortgage of $10,000 on the property. Inadequate accommodation made it imperative a few months later to purchase a neighboring property at 824 Pine Street at a cost of $14,000. Later, improvements to the amount of $6000 were made.

During the epidemic of influenza in the fall of 1918 the Sisters of Mercy, like all other religious congregations of women throughout the country, assisted in caring for the sick in Emergency Hospitals and in private homes. The field of labor included St. Margaret's Parish, Narberth, Pennsylvania, Our Lady of Lourdes Parish, Overbrook, Pennsylvania, Our Lady of Good Counsel Parish, Bryn Mawr, Pennsylvania, Our Lady of the Rosary Parish, Philadelphia, Transfiguration Parish, Philadelphia, and St. Malachy's Parish, Philadelphia.

In February, 1919, a Social Service Department was established in the hospital by the National Catholic War Council. The Hospital Report, May 31, 1920, records 318 service men and their families, 513 civilians and their families cared for by the Social Service Department. Free hospital service, medicine, laboratory tests, and X-ray

examinations have been supplied to the men and their families.

In 1921, when state appropriation was withheld from the hospitals in Pennsylvania, the Misericordia Hospital continued to care for the poor who sought admission. Those who were denied care and treatment in other hospitals and applied to the Sisters of Mercy, found shelter in the Misericordia Hospital.

Unobtrusive in their work of mercy and charity, the Sisters of Mercy in the Archdiocese of Philadelphia have labored for sixty-seven years (1861-1928). In the field of education they have endeavored to foster true ideals of Catholic manhood and womanhood, and have given to the deserving poor opportunities to acquire a sound education whereby they can better fit themselves for their duties in life.

Wilkes-Barre Foundation

Sisters from St. Mary's Convent, the mother house in the Diocese of Scranton, opened a convent and school in the parish of the Holy Family, New Philadelphia, in 1904. The foundation comprised five sisters, Sister M. Evangelist Harter, superior. The enrollment numbered two hundred and twenty-five pupils in eight grammar grades.

CHAPTER XIII

IN THE DIOCESE OF ALBANY

Let not mercy and truth leave thee, put them about thy neck, and write them in the tables of thy heart.—Prov. iii. 3.

A COMMUNITY of four Sisters of Mercy from the mother house, St. Catherine's, New York, opened a convent and school in Greenbush, now Rensselaer, September 24, 1863. The first band comprised Sister M. Gertrude Lidwith, Sister M. Vincent Sweetman, Sister M. Clare Galvin, and Sister M. Augustine McKenna, superior.

A misunderstanding concerning the financial equipment for the journey resulted in great inconveniences and embarrassment to the travelers. When some distance from New York, the sisters realized that they had not a cent of carfare. One of the band happened to have eighty cents, an offering for the poor which she had forgotten to give to the superior before leaving.

They arrived in Albany at four o'clock in the morning, and were obliged to get off the boat and remove their baggage as the boat was going on to Troy. A passer-by named Flood inquired if he could be of service to them. They asked him to procure a means of conveyance to bring them to the ferry. This he was doubtful about accomplishing; however, he set out and returned with a carriage. Having no money to pay for its use, they were obliged, after crossing the Hudson, to borrow three dollars from a Mr. Conway, whom the sisters knew.

When they reached the convent they found the carpenters still at work. The new convent was a good substantial brick building adapted for conventual purposes. The

remains of the luncheon which they had brought from New York was the only food available, and this was speedily consumed after their long and tiresome journey. The *Catholic Directory* of 1865, gives notice of the work of this community as follows:

Convent of Sisters of Mercy, East Albany.
School. Boys and Girls, 100.

The *Directory* of 1867 records three hundred boys and girls in the parochial school of East Albany. In the *Directory* of 1868 we find their work chronicled as follows:

Greenbush. Mother House and novitiate of the Sisters of Mercy. The Sisters have under their charge a Select and Parochial School, and have also opened an Industrial School, where young ladies are taught various trades gratuitously.
Total number of pupils, 350.
West Troy. Parochial Schools. Pupils, 400.
Albany. St. Peter's Hospital. 400 patients during the year.

During 1868 the Greenbush community became independent. In 1875 the *Catholic Directory* records 8596 dispensary patients from the opening of the hospital. In 1896 the status of the Sisters of Mercy in the Diocese of Albany was:

Mother House and Novitiate, Greenbush, East Albany, N. Y. Founded 1863 by Sisters from New York City. The Sisters conduct establishments in the Dioceses of Albany and Springfield. Sisters, 60; Pupils, 1190; Orphans, 50.

During the next twenty years the work of the sisters had doubled, and they had twice the number in the community. The *Catholic Directory* of 1916 records:

Mother House and Novitiate, Rensselaer, N. Y. The Sisters conduct establishments in the Diocese of Albany.
Sisters, 102; Pupils, 2,615; Orphans, 85; Boarders, 4.

In the Diocese of Springfield

On October 16, 1864, a band of Sisters of Mercy from St. Catherine's Convent, the mother house of the Sisters of Mercy in New York, arrived in Worcester, Massachusetts, at that time in the Diocese of Boston, having been brought there by Very Rev. John J. Power, V.G., to attend to the religious instruction of children, to visit the sick and the poor, and to organize sodalities. The sisters of the band were: Sister M. Elizabeth Callanan, Sister M. Gertrude Ledwith, Sister M. Aloysius Grant, Sister Bridget Farrell, a postulant, and Sister M. Jerome Shubrick, superior.[1] They began their work in a small wooden building at Shrewsbury and East Worcester streets, and they opened there an academy in St. Ann's Parish. The sisters also conducted a night school for those who were obliged to work during the day.

In the rear of this building the sisters established the first public hospital in the city of Worcester, December 31, 1866. Shortly before the opening of the hospital the United States government opened a "reconstruction hospital" which was of a strictly military nature, and not for the use of the public. In January, 1867, the first patient was admitted to the sisters' hospital. The first report of the hospital is important. It is a study in the social problems that confronted priests and religious over half a century ago, and its text contains solutions which probably can challenge present maneuvers in social economics.

The hospital was established to meet only a certain crying want in a certain direction, viz.: To furnish a place where females, otherwise unprovided for, might find a home in time of sickness.

Nothing is truer than the fact, that but a very small number while in health ever made provision for a sick day. The poor girl with

[1] Daughter of Admiral Shubrick. She was chiefly noted for her devotion to the sick, poor, and the prisoners in jail. Later she was sent to Independence, Iowa, where she died.

nothing to depend upon but her week's wages, flatters herself that her health is beyond attack; she laughs at and scouts the idea of falling sick some day; she spends as she earns—perhaps sends away to distant relatives the last dollar. Generous to others—unjust to herself, even so far as to deny herself what is absolutely necessary, under the belief that nothing can effect her health or diminish her strength. But overwork, or exposure, or imprudence, or any of the unavoidable causes that affect poor humanity, convince her when too late, that sickness is most likely to be one day, the portion of us all, and she awakes also to the bitter truth, that to be sick without a home is to be wretched indeed.

For the sake of furnishing a home for such a class in time of sickness, this hospital was opened, and in order that it should be something more than a mere Charity Asylum which would soon merge into an Almshouse, and to encourage habits of saving and self-reliance and for the preservation of proper self-respect in the inmates, it was thought better to conduct it on the coöperation or mutual benefit plan. Three dollars was the sum decided upon as a subscription—paying which during health, the subscriber is entitled to all the privileges of the hospital—board, nursing, doctor's attendance and medicines, free of charge during 12 months in case of sickness.

The service of the sisters in charge being entirely gratuitous and the doctors of the city having volunteered this attendance, and a Fair for the benefit of the institution having proved successful, the hospital opened under peculiarly favorable circumstances and in its brief existence has already provided for nearly 30 patients, whose recovery has been hastened, by kind hands and sympathizing hearts, that bestowed upon them the comforts of a home to which otherwise many of them would have been strangers.

Special mention should be made in this connection, of Dr. Mignault and of Dr. Huban, of this city, whose gratuitous attendance has been constant and faithful since the opening of the hospital; of Dr. Gage whose services at the Convent and Hospital on certain occasions are hereby gratefully acknowledged; of those noble-hearted donors who unsolicited have brought to the door of the convent their alms, feeling that they were intrusting them to the hands of those whose sphere and vocation better enabled them to find out worthy and deserving objects of private charity.

The blessings and prayers of the poor and sick have followed the footsteps of their benefactors.

Rules of the Hospital

1. Females only received.
2. Three dollars, yearly, paid when in health, gives one a right to a bed and to all the privileges of the hospital in time of sickness.
3. Contagious and infectious diseases excluded for the safety of the other patients.
4. In admission, no distinction made by reason of creed or nationality.

Attention is invited to the 2nd of these rules, for the reason that application for admission is frequently made by persons after they have fallen sick, who even offer to pay weekly whatever shall be required. Such applications are unwillingly granted, because not in accordance with the object and spirit of the institution. The hospital is conducted on the mutual benefit plan, and those having it in charge, wish to induce a habit of saving among a class who have need to learn such a lesson. They feel that almost every girl who is earning, can and should put by three dollars yearly. Now if paying patients were received as a matter of course, the limited capacity of the hospital would soon exclude the very persons for whom the institution is needed and intended, viz.: those unable to pay weekly. And if some feel aggrieved at this, they must remember, that every institution must be conducted according to some rule or system which must be adhered to, and that their grievances can be easily remedied, since patients who are able to pay, can generally find accommodations elsewhere for their money.[2]

[2] The above report was read at a meeting of the American College of Surgeons held in Worcester, Mass., May 20, 1923, and subsequently printed in *Worcester Sunday Telegram*. Dr. Homer Gage, son of Dr. Gage mentioned in the report, was present at the meeting. Dr. Fallon in his address stated that the nurses of the hospital were the Sisters of Mercy, members of an order that had gained the gratitude of this Nation for their work in the Civil War, both in hospitals and on the battlefield, and some of these sisters were brought to Worcester by Dr. Power to take charge of the hospital. In addition to the work in the hospital they also visited the sick, without distinction of race or creed, throughout the city. The total number of these visits in four years was 2008. Dr. Fallon also stated that scientific work was not neglected by the few members of the staff, and one case was so well studied, and so interestingly recorded in the report that it attracted nation-wide attention through the publication of it in the *Atlantic Monthly*. This

The *Catholic Directory* of 1867 gives the following notice of the work of the Sisters of Mercy in the Diocese of Boston:

Convent of the Sisters of Mercy, Worcester, Massachusetts; charged with the care and instruction of the poor and the sick. They have also opened a hospital on their own grounds for the sick of their own sex.

St. Anne's Convent, Worcester, have charge of Sunday schools, night schools, and a newly-erected hospital for females.

When the city hospital was founded about four years later, there was no further need of the sisters' hospital because its need "to furnish a place where females otherwise unprovided for might find a home in time of sickness" was supplied.

In October, 1872, Father Power was assigned to St. Paul's Parish in Worcester and shortly after the sisters were transferred to St. Paul's. In 1875 they were invited

case was reported as a "Remarkable Case of Physical Phenomenon." (*Worcester Sunday Telegram*, May 20, 1923.)

The patient in the "case" was Mary Carrick, an Irish girl, eighteen years of age, who came to this country in May, 1867, and obtained employment with a respectable family. About six weeks after her arrival, strange "manifestations" took place in whatever part of the house she was employed. Bells began to ring, "chairs and other movables were thrown about, wash tubs were upset . . . and loud rappings were heard. . . . August 26 and 27 were very stirring days, there being hardly a half hour of quiet. The rappings . . . were particularly vigorous." The writer of the article stated that "whether electricity or not,—there seemed to be some sort of attraction between the girl and these inanimate objects of wood, stone, iron, and other material which set them in motion whenever she was near them, and they were not insulated." The girl was taken to an "asylum," evidently the sisters' hospital, on July 18, in a state of nervous exhaustion. A daily record was kept, also weather conditions. At the end of three weeks she returned to the family with whom she had lived before going to the hospital, and no more "manifestations" occurred. The writer of the article states that "not from any wish to give notoriety to the case herein described has this article been written, but with the sincere hope and desire that, as time goes on, and other cases of a like nature occur, this record may be of some service for comparison, or perhaps may in itself induce competent men to undertake an explanation with which the world will be satisfied, and which may save from the pernicious doctrines of Spiritualism and from our insane asylums thousands who are now hopelessly drifting in that direction." (*Atlantic Monthly*, Vol. XXII, August, 1868, No. cxxx.)

to take charge of an orphanage for boys and girls established by Father Power. This orphanage was begun in a frame building; in 1882 it was destroyed by fire and Father Power then erected a splendid brick building for the orphans. This location, and the congested conditions, became undesirable in a short time; consequently, in 1904 the orphans were transferred to Leicester about six miles from Worcester. This orphanage is now a diocesan institution.

The next activity of the sisters was to establish, in 1895, a house of mercy in a small dwelling provided and furnished by Father Power. This home was removed to a building adjoining the orphanage, and is called Our Lady of the Wayside. On the lot vacated by the removal of the home, a parochial school was erected. At its opening there were about four hundred children in attendance.

In 1901 the sisters purchased a property in Leicester, and a few years later an orphanage for girls was erected, nine sisters in charge. In 1906 St. Joseph's Home for Working Girls was opened in a brick building on High Street, and in 1920 a splendid addition was built.

In 1921 the sisters had charge of the following:

Orphanages, 2; institutional schools, 1; home for working girls, 1; parochial schools, 1.

The Sisters of Mercy since their coming to the Diocese of Springfield have devoted themselves chiefly to charitable activities. The amount of good accomplished among the poor and the sick and the orphans—some few main points of which are traced here—is known only to God, to whom they have given their lives.

In the Diocese of Omaha

In 1864, October 21, Mother M. Ignatius Lynch with six companions from their mother house in Manchester, arrived in Omaha to open schools and organize other

works of mercy and charity, having been invited by Rt. Rev. James Miles O'Gorman, Vicar Apostolic of Nebraska.

Their first home was a three-story brick building on what is now Twenty-fourth Street and St. Mary's Avenue. The house was destitute of furniture save a stove and a piano, the latter having served as an altar on which the bishop offered the holy sacrifice of the Mass on the morning after their arrival. Beds had been ordered but had not yet arrived. The sisters, therefore, were obliged to sleep on the floor.

A private school was opened immediately with two pupils in attendance. A music class was organized, the revenue of which was the main support the sisters had for some years. A parish school, Holy Angels, was opened in the old church on Eighth Street. This was some distance from the convent, and the sisters were obliged to walk to and from school. Later the people of St. Philomena's Parish bought a horse and buggy, the latter being called the "Black Maria," to convey the sisters to and from school. The visitation of the sick and poor in the parish, and prisoners in jail was established.

The following notice of the work of the Sisters of Mercy appears in the *Catholic Directory,* 1868:

> Academy of Mt. St. Mary's, Omaha. Day Schools at Omaha; boys under direction of Pastor; girls under the Sisters of Mercy.

Holy Angels' School continued to grow and in September, 1877, there were one hundred and sixty-five pupils on record. At the end of six weeks over two hundred were in attendance. The sisters were obliged to convert their dining-room and parlor into classrooms. Sixty small boys attended class here. The constant increase in attendance made it necessary to provide larger accommodations. Accordingly, the Lindel Hotel on Ninth and Harney streets was rented and converted into two classrooms with two sis-

ters in charge. This additional room capacity remedied matters until the bishop (O'Connor) requested the president of Creighton College to open a preparatory school for boys. This school was filled to capacity with boys from nine to thirteen years of age.

Holy Angels' School continued until 1882 when the Burlington Railroad Company wanted the land on which the school stood. Negotiations between the bishop (O'Connor) and the company ended in the sale of the land for a considerable sum of money. The company began operations immediately. Chinese were brought to build the railroad. On the day they were expected, the city workmen organized and marched to the school, carrying clubs, guns, and pistols ready to prevent the Chinese from getting off the train. A riot followed. Soldiers from Fort Omaha arrived and took possession of the school. Three rooms in the convent were fitted up to accommodate the children from Holy Angels' School. Because of the distance from North and East Omaha, many of the children ceased to attend. The bishop immediately drew up plans for the erection of a school near the cathedral. This school was one of the finest in the state.

Meantime ground was purchased on Eighteenth and Cass streets for the erection of an academy. This building was completed and the academy, St. Catherine's, opened September 24, 1877. The directress of the academy, Sister Marie Madeline Mattee was a French sister, a member of the Philadelphia Sisters of Mercy, whom Mother Patricia Waldron had sent to Omaha to help in the work of organization. Classes were also organized in the novitiate, and the bishop secured a teacher from St. Louis to instruct the novices in secular branches. The bishop himself taught history and English in the novitiate.

The following notice of St. Catherine's Academy appears in the *Catholic Direcotry*, 1878:

Vicariate Apostolic of Nebraska. St. Catherine's Academy, Eighteenth and Cass Streets. This institution was built last summer at a cost of about $20,000. Select Day-School. Parochial Schools (St. Philomena's) Daily attendance 150. Academy of Sisters of Mercy, Helena, Montana Territory. The Sisters conduct both boarding and day schools. A hospital and insane asylum, Helena, is also in charge of Sisters of Mercy.

In 1870 two children were brought to the convent by their father who had come from South Dakota to place his motherless children in the care of the sisters. This was the beginning of the orphanage. A frame building was erected in the rear of the convent by Bishop O'Connor. A subscription was opened by Mr. Miles, a banker in Omaha, with two thousand dollars for the purchase of land whereon a new orphanage could be erected. Land was purchased and exchanged for church property which was later exchanged for land owned by Mr. Benson. Later, Mr. Benson and Mr. Miles each donated an acre, making in all ten acres for the orphanage. Plans were projected and work begun. The corner stone was laid September, 1890. Rev. Father McCarthy, formerly rector of the cathedral, officiated.

About this time the sisters were involved in a great financial embarrassment. Mr. Miles, who superintended the collecting of subscriptions for the orphanage, died, and subsequently his bank failed. The orphanage was half built. Times were hard and the people found it difficult to pay the amount promised. Finally the superior, Mother Pierre, succeeeded in borrowing two hundred and forty thousand dollars from a Boston company. The orphanage was completed, blessed, and given the name, St. James.

Meantime, at the request of Rt. Rev. Martin Marty, Bishop of Sioux Falls, for sisters to open a school for Indians in his diocese, five sisters left St. Mary's, Omaha, for Yankton, South Dakota, August 18, 1878. The sisters who comprised the colony were: Sister M. Gabriel,

Sister M. Frances, Sister M. Genevieve, Mother M. de Sales, and Mother M. Ignatius.

In September, 1879, the sisters assumed charge of a school in St. Wencelaus' Parish. The school opened in a two-room basement; eighty pupils enrolled the first day. The sisters were obliged to walk from St. Mary's, Twenty-fourth Street, to Thirteenth Street and Williams Avenue. The hardships endured going to and from this school cannot be described.

St. Patrick's School opened in the church, September 3, 1883, with two sisters in charge. Later, a third sister taught in the sacristy of the church. When the church was remodeled, rooms were added for school purposes. This has been a preparatory school for St. Catherine's Academy, the present Mt. St. Mary's Seminary, and Creighton University. In September, 1881, the sisters took charge of Holy Family School which opened in a private dwelling near the church.

The *Catholic Directory* of 1885 records the following institutions in charge of the Sisters of Mercy:

St. Mary's Orphan Asylum; St. Philomena's Parish School, pupils, 240; Holy Family Parish School, pupils, 200; St. Wencelaus' Parish School.

We find in the *Catholic Directory,* 1896, the following notice:

Mercy Convent, 1424 Castellar Street, Omaha, Nebraska. Mother M. Leo, Superior. Founded October 21, 1864. The Sisters conduct establishments in the diocese of Omaha. Sisters, 67; Orphans, 115; Pupils, 900.

The Sisters of Mercy have been in Omaha sixty-four years. During this time they have endeavored to equip themselves mentally and spiritually for the work of education. Their schools are abreast of the best in the State. Visitations to the sick in their homes and to the prisoners in jail have never been neglected.

In the Diocese of Nashville

To Nashville, Tennessee, came six Sisters of Mercy, November 1, 1866, from the mother house in Providence, Rhode Island. The first community comprised: Sister M. Sebastian Thynne, Sister M. Dominica Coffee, Sister M. Isidore Dillon, Sister M. Joachim O'Connor, Sister M. Basilia Callaghan, a novice, and Mother M. Clare McMahon, superior.

The sisters' first home was the Kirkman building, opposite the cathedral. A house was rented to serve the double purpose of convent and school until other accommodations could be secured. Their first years of residence were not without what, seemingly, were the attendant circumstances of all early foundations—trials and hardships; however, these were the forces that helped build the spiritual structure of their work in the South.

The first ceremony of religious profession in Nashville was that of Sister M. Basilia. It took place on March 25, 1867, in St. Mary's Cathedral. The work in the schools so increased as to call for reënforcements; accordingly, in May, 1867, Mother M. Clare visited the mother house in Providence for the purpose of obtaining candidates for the Mercy Sisterhood in the South. On her return she was accompanied by nine young ladies who entered the novitiate in Nashville; the community now numbered fifteen. Later, Sister M. Dominica, on account of ill health, returned to the mother house in Providence.

On August 28, 1867, the first ceremony of religious reception took place in St. Mary's Cathedral when nine postulants received the habit and veil of the institute—Sister M. Joseph Foley, Sister M. Augustine Harley, Sister M. Rose Flynn, Sister M. Philomena Callahan, Sister M. Bernard Donovan, Sister M. Agnes Welch, Sister M. Catherine Feehan, Sister M. Gertrude Cassidy, and Sister M. Berchmans Rice. The new school which was in course of

erection when the sisters came to Nashville, was opened in September, 1867, with four hundred children enrolled. The *Catholic Directory* of 1867 gives notice of the first school taught by the Sisters of Mercy in Nashville as follows: "School of the Sisters of Mercy, corner of Summer and Cedar streets." The *Catholic Directory* of 1868 mentions St. Mary's Parochial School and St. Bernard's Academy. In 1869 the same *Directory* lists one hundred pupils in St. Bernard's Academy and four hundred in St. Mary's Parochial School.

In December, 1868, the residence of ex-Governor Brown, at one time the home of Andrew Johnson,[8] was purchased by Bishop Feehan as a home for the sisters and an academy for young ladies. The following year, September, 1869, at the request of Very Rev. M. Riordon, V. G., three sisters opened a school in Memphis, Tennessee; however, these sisters were later called to fill a greater need elsewhere.

During the cholera epidemic of 1873 the sisters offered their services to the city to serve as nurses as long as their help should be needed. The siege lasted five weeks, during which time the sisters who were familiar with the cholera and its remedies, worked untiringly in their efforts to arrest the spread of the disease. City officials placed at their disposal carriages and other vehicles to carry food and clothing, not only to the sick, but to the needy and the poor. Although the sisters were on duty day and night not one contracted the disease.

Meanwhile the discomfort of the growing community in limited quarters urged larger accommodations. In 1876 an addition was built to the convent, the expense of which was defrayed by disposing of a lot, the gift of Mr. P. J. Sexton,

[8] The granddaughter of ex-President Johnson, Miss Sarah Stover, became a resident pupil at the academy. Six months later, with the consent of her mother, she was received into the Church. She was baptized in the convent chapel by Bishop Feehan. Father John Veale and Mother M. Clare acted as sponsors. She remained three years in the academy. Later, she married Mr. Bachman, a professor at the University of Tennessee. Father Marron performed the ceremony.

of Chicago. While the convent was being repaired the sisters made their home in the residence of Michael McCormack on Capital Square.

When Bishop Feehan was transferred to Chicago, he applied to Rev. R. Scannell, administrator of the diocese, for a community of sisters for Chicago, requesting that Mother M. Catherine his own sister should be one of the number. This foundation comprised: Sister M. Basilia Callaghan, Sister M. Augustine Harley, Sister M. Evangelist Jacobs, Sister M. Xavier McKee, Sister M. Francis Lyston, and Sister M. Catherine Feehan, superior. They left the mother house in Nashville, June 3, 1883, for Chicago where they opened schools in St. Malachy's parish.

At the suggestion of Rt. Rev. P. J. Gleeson, administrator of the diocese after the departure of Bishop Feehan, the old St. Mary's School was closed. This change gave the sisters an opportunity to supply teachers for schools opened in St. Patrick's Parish, Nashville, in 1890; and in Jackson during the same year. The school in Jackson was closed in 1891. In December, 1894, the old Lewis Place in South Nashville known as St. Margaret's Hospital, was deeded by Bishop Byrne to the sisters who were to assume a mortgage of four thousand dollars. On January 1, 1895, the sisters moved to the Lewis Place. This convent was the first home that the sisters could call their own in Nashville, Tennessee. About this time a branch house was opened in Dayton, Tennessee; however, when the industries failed and families were obliged to seek a livelihood elsewhere the sisters were recalled to the mother house.

A colony of seven sisters opened a convent and school in the Immaculate Conception Parish, Knoxville, in September, 1896. This community comprised: Sister M. Bernard, Sister M. Aloysius, Sister M. Pauline, Sister M. Regina, Sister M. Francis, and Sister M. Zita. A few years later St. Bernard's Academy, Nashville, was closed on account of the lack of funds to meet the rent for the

building. Some of the pupils went to St. Mary's School; others to St. Joseph's until such time as the academy could be reopened. The sisters felt keenly the closing of the academy. Viewing the matter from the standpoint of economy, the sisters decided that the only way to have a permanent home of their own was to buy property and erect a building large enough to serve the purpose of both convent and academy. Accordingly, the old Lewis place was sold to the city for school purposes, and the money realized on the sale was expended in the purchase of property on Hillsboro Road. The work on the convent was begun at once and in June, 1905, the new convent was blessed by Bishop Byrne and placed under the patronage of St. Bernard. The academy opened in September, 1905, and in 1914 it was affiliated with the Catholic University.

The Sisters of Mercy have been in the Diocese of Nashville for sixty-two years (1866-1928). During this time they have directed their energies chiefly along educational lines. The progress and success of their work is evinced in the number of parochial schools which afford high school courses. The work in the spiritual line runs parallel with that of education. The visitation of the sick and the poor and other phases of the work of the Sisters of Mercy have not been neglected.

In the Diocese of Fargo

At the earnest request of Rt. Rev. Bishop Marty, a community of seven sisters from the mother house at Omaha, Nebraska, opened a convent and school at Yankton, South Dakota. This foundation is mentioned for the first time in the *Catholic Directory,* 1881. Because of financial reverses, this mission was soon abandoned. Some of the sisters returned to the mother house in Omaha, while others, among whom were Mother Genevieve Sheridan and Sister M. Angela McCarthy, went to Belcourt, North Dakota, in 1884, where they opened a school for Indians.

This school grew in numbers until larger accommodations were needed. Unable to meet this need, the sisters appealed to Mother Katherine Drexel who generously aided in the erection of a new building which served the dual purpose of convent and school.

Meantime the sisters visited the sick and poor in their homes. During these visitations the sisters realized the need of an institution wherein the sick could be cared for properly. Accordingly, in 1895 a hospital was erected at Devils Lake. This was the first hospital under the care of sisters in Dakota. In 1902 a new hospital was erected at a cost of fifty thousand dollars. In 1907 the school at Belcourt was destroyed by fire. This was a great loss, both to the sisters and to the people. Because of the lack of financial support the school was never rebuilt.

At the request of Rt. Rev. John Shanley, Bishop of Fargo, the sisters built a school for white children at Devils Lake. The present St. Mary's Academy was erected at a cost of one hundred and twenty thousand dollars, and opened September 1, 1909. This is the mother house and novitiate of the Sisters of Mercy in the Diocese of Fargo. The sisters were invited to take charge of a hospital at Williston, North Dakota, in the fall of 1920.

CHAPTER XIV

IN THE ARCHDIOCESE OF DUBUQUE

He that is inclined to mercy shall be blessed: for of his bread he hath given to the poor.—Prov. xxii. 9.

FIVE sisters from St. Xavier's Convent, Chicago, Illinois, established a convent in DeWitt, Diocese of Dubuque, September 18, 1867. At that time the diocese comprised the entire State of Iowa. Later, 1881, the Diocese of Davenport was cut off as a separate diocese. The members of the new foundation were Sister M. Baptist Martin, Sister M. Gonzaga Kavanagh, Sister M. Evangelist Martin, Sister M. Malachy O'Brien, and Mother M. Borromeo Johnson, superior of the new community. Mother M. Scholastica Drum, superior of the Chicago community, accompanied them to Iowa.

In March, 1869, in answer to an appeal from Mother M. Borromeo Johnson, four professed sisters, a novice, and a postulant came from St. Xavier's Convent, Chicago, to form the new foundation in Independence, Iowa. The community comprised: Sister M. Stanislaus Kilday, Sister M. Isidore O'Connor, Sister M. Boniface Daly, Sister M. Alphonsus O'Brien, a novice, Anna McCullough, a postulant, and Mother M. Francis Monholland, superior.

The sisters arrived at Independence, March 29, 1869. Their new convent had been the finest private dwelling in the city. Its owner was obliged because of adverse fortune to dispose of it after occupying it a short time. Besides taking charge of the parochial school the sisters opened Notre Dame Academy. In a short time the daughters of

the best non-Catholic families in the city were numbered among the pupils of the academy.

On December 7, 1869, Sister M. Evangelist Martin and three postulants, Alice McCormack, Bridget O'Brien, and M. Slattery left the mother house, St. Joseph's, De Witt, accompanied by Mother M. Borromeo Johnson, to open a hospital in Davenport, Iowa.

The *Catholic Directory*, 1871, has on record:

Diocese of Dubuque

De Witt—Sisters of Mercy, St. Joseph's Convent and Academy, 40 pupils. Independence—Convent and School.

In 1872 St. Xavier's Hospital was established in Iowa City by sisters from the mother house in Davenport. The *Catholic Directory* in 1873 gives notice of the communities in Iowa as follows:

Diocese of Dubuque

Mercy Hospital, Davenport, Iowa. This institution was founded in 1869 by Right Reverend Bishop Hennessy, who with Reverend Father Palmourges, had secured the property some years before for hospital purposes. It is the only institution of the kind in Iowa, and is now in a flourishing condition.

Accommodations for 50 patients, besides private wards and rooms comfortably and neatly fitted up. It is attended by the best physicians of Davenport and Rock Island. The locality of the hospital is unsurpassed for the beauty of its scenery and the salubrity of its air. It is surrounded by twenty acres of land, 10 of which are the gift of a truly Catholic and charitable lady, Mrs. Judy Mitchel,[1] one of the oldest settlers of Davenport.

Hospital for Idiots, Imbeciles, etc., Davenport, Iowa. In this institution idiots, imbeciles, and persons afflicted with a mild form of insanity are cared for. Number of inmates, 23.

In 1875 seven sisters from the mother house in Davenport opened the Convent of Our Lady of Mercy and St.

[1] Shea gives Mrs. Judge Mitchell. (*New History of Catholic Church in United States*, p. 639.)

Joseph's School in Cedar Rapids. This community comprised: Sister M. Isidore O'Connor, Sister M. Gertrude McCullough, Sister M. Agatha Mullaney, Sister M. Malachy O'Brien, and Sister M. Zita Murphy.

The building, St. Joseph's, served successively as school and mother house. In 1906, when the mother house was transferred to Sacred Heart Academy in the outskirts of Cedar Rapids, St. Joseph's again became the parochial school.

In the year 1879 the *Catholic Directory* chronicles:

Diocese of Dubuque

Convent of the Holy Family and Young Ladies Academy, Mitchell Building, Scott Co., pupils, 120.

Convent of the Sacred Heart of the Sisters of Mercy, Cedar Rapids, Iowa.

Convent of Mercy, Fort Dodge.

City of Dubuque

At the earnest request of Rt. Rev. John Hennessy, later (1893) Archbishop of Dubuque, sisters from the mother house in Davenport opened a hospital in the city of Dubuque, 1879. The new community comprised: Sister M. Agatha Murphy and Sister M. Euphrasia Butler. It was reënforced later by Sister M. Angela Lawlor, Sister M. Gertrude Hardy, and Sister M. Veronica Buckley.[3]

Two frame buildings, diocesan property, located at the foot of Third Street Hill, served as a temporary hospital. Here orphans who were awaiting admission to the city orphanage, then under construction, were cared for. Property was purchased on the top of Third Street Hill, plans for the erection of the new building were drawn up, and work began immediately.

The hospital was ready to receive patients in the summer of 1880. The *Catholic Directory,* 1880, mentions this foundation as follows:

[3] Convent Records, Davenport, give the name of Sister M. Joseph Gill as a member of this community.

Mercy Hospital, Dubuque, Iowa

The Sisters of Mercy, a branch of the order from Davenport, have this year, 1879, established a house in Dubuque, Iowa. The institution comprises three departments, an infirmary for the sick and the aged,—an orphanage for the education of destitute children, and a House of Providence where homeless and unemployed girls are provided with all the comforts of the boarding house, apart from the evils incidental to a residence therein.

The following schools are listed in the Diocese of Dubuque, 1881, St. John's Parochial School, Dubuque; St. Mary's, Davenport; Our Lady of Lourdes, Fort Dodge,[8] one hundred and fifty pupils; St. John's, Independence.

During this year, 1881, a portion of the Diocese of Dubuque was cut off and a new diocese, Davenport, was erected. This caused a change in government. The sisters in Dubuque became an independent community with their mother house in Dubuque, in accordance with the wish of ecclesiastical authority. Mother M. Agatha Murphy by appointment became the first superior.

Between 1885 and 1895, the following schools were opened in the State of Iowa from the mother house in Dubuque: St. Benedict's, Decorah, August, 1885; St. Mary's, Grand Junction, September, 1888; St. Joseph's, De Witt, January, 1890; Immaculate Conception, Charles City, 1892; St. Wencelaus, Cedar Rapids, September, 1893; St. Xavier's, Manchester, 1875. In 1887, in a building located about four miles outside the city, the sisters opened a sanitarium, St. Joseph's, for patients afflicted with mental diseases.

A ten weeks' course in mental and nervous diseases was opened for nurses whose purpose is the care of nervous

[8] Founded from New York Convent of Mercy, 1873, according to *Catholic Directory*, 1896. This needs some explanation. The application came in 1881. A sister from another community who was staying in New York volunteered to go. Two professed sisters from New York offered to accompany her for two years. They returned within the year. This school was burned in 1900 and was not rebuilt.

patients. During the course, lectures and demonstrations are given by physicians who have specialized in the work. A neurologist from Chicago visits the hospital once each month for consultation.

Early in 1889, when the sisters were invited to open a hospital in Sioux City, they purchased a property on the corner of Twenty-ninth and Jennings streets for twelve thousand dollars. The hospital, St. Joseph's, opened April 11, 1890. The first community comprised: Sister M. Seraphine McManus, Sister M. Gertrude Powers, Sister M. Terese Culligan, Sister M. Magdelan Mulligan, Sister M. Rose O'Connell, Sister M. Julianna Alberton, and Sister M. Veronica Buckley.

In a short time it was necessary to secure larger quarters for the number of patients who sought admission. Accordingly, in July, 1890, the hospital property was transferred to Mr. Pierce from whom they purchased it, in exchange for his own home which was surrounded by ten acres of land in Twenty-first and Boulevard. The exchange of properties cost the sisters thirty thousand dollars. A training school for nurses was established in May, 1900. At the beginning a two years' course was offered to nurses. Later a three years' course became obligatory.

St. Joseph's Mercy Hospital, the second establishment from the mother house outside of the city of Dubuque, was opened in Clinton, August 5, 1892. Sister M. Agnes Hanley, Sister M. Teresa Culligan, and Sister M. Paul O'Connell were the first sisters in the community.

Additions to the building have been made from time to time to satisfy demands for admission. A training school for nurses was opened; in 1921 the Disbrow residence adjoining the hospital was purchased as a home for the nurses. During the year 1921, there were 1623 patients cared for by eighteen nurses and twelve sisters.

St. Joseph's Mercy Hospital was opened in the residence of Abraham Sliminer, a wealthy Jew who gave up his resi-

dence and extensive grounds for a general hospital, "to do for Waverly," as he said in speaking with Mother M. Agnes Hanley, "what her sisters are doing in other places." [4]

The first sisters to take up the work in Waverly were Sister M. Alphonsus McKinley, Sister M. Clementine Burke, Sister M. Petronella Farrell, and Sister M. Felicitas Dalton. The hospital was formally opened August 18, 1904. A home for nurses erected at a cost of forty-two thousand dollars was established June, 1925, and a parochial school was opened in 1901, but was closed in 1914.

St. Joseph's Mercy Hospital opened in Webster City, a building which had been given to a sectarian society for a hospital by Mr. Jacob M. Funk, who died suddenly leaving no endowment toward its maintenance. After a few years of unsuccessful operation on the part of the trustees, the hospital was closed. The trustees repeatedly invited the sisters to assume the responsibility. Finally they accepted the charge, and on November 6, 1905, Mother M. Agnes Hanley and Sister M. Louis McMahon came to Webster City. The next day Sister M. Clementine Burke and Sister M. Daniel Gorman arrived; later, they were reënforced by Sister M. John Rielly.

The hospital building was valued at twenty-five thousand dollars, but it was incomplete and unsuitable for hospital purposes. Improvements have been made and hospital facilities added.

St. Joseph's Mercy Hospital, 1000 Crescent Place, Mason City, Iowa, was opened by the sisters from the mother house in Dubuque, in December, 1915, and blessed January 4, 1916. Most Rev. James J. Keene, Archbishop of Dubuque, presided at the blessing. Within a year a training school for nurses was established. A home for nurses was erected at a cost of fifty thousand dollars. It was blessed June, 1925.

[4] Convent Records.

The first community comprised: Sister M. Vitalis Kringle, Sister M. Cyril Kaufman, Sister M. Catharine Gallagher, and Sister M. Stanislaus, superior. A few years before the sisters came to Mason City, a private hospital had been opened there, but because of inefficiency, it was finally closed.

The work at the mother house was blessed with remarkable success. New members entered the novitiate eager for the training and discipline that would fit them for the duties of the sisterhood. One work within the scope of the institute was yet to be established: the care of the aged.

This work was undertaken in 1898 when a home for the aged was opened in the old building, once used for St. Joseph's Sanitarium. The home was blessed and placed under the care of St. Anthony. The sisters in charge of the home were Sister M. Clare Taken, Sister M. Josephine Casey, Sister M. Xavier Frum, Sister M. Bridget Walsh, Sister M. Zita McNally, and Sister M. Elizebeth Boden, superior.

Applications for places in the home became so numerous that larger quarters had to be provided. The location was neither pleasant nor convenient. Consequently, when the sisters found it necessary to build they purchased a site on Peabody Avenue, a more desirable section of the city. Plans for a five-story structure were drawn up and work begun immediately. The corner stone was laid in 1912. In 1913, the building, which cost three hundred thousand dollars, was ready for occupancy.

On May 7, 1917, the novitiate, which was attached to the convent on Peabody Avenue, was moved to Mount Saint Agnes, Asbury Road, R. F. D. 3. This property, "Fanny Stout Summer Home," had been purchased by the sisters sometime before. A frame house on the grounds was fitted up for a temporary novitiate. The new building was not completed until five years later, 1922.

Meantime the following schools were opened in Iowa:

St. Mary's, New Haven, January, 1903; Immaculate Conception, Elma, September, 1906; Sacred Heart, Olein, January, 1906; St. Berchman's Seminary for Boys, Marion, 1906; Sacred Heart Academy, Cedar Rapids, 1906; Sacred Heart School, Waterloo, September, 1909; St. John's School, Clarion, September, 1912; St. Patrick's School, Fairfax, 1913.

In September, 1917, a school, St. Matthew's, was opened in Kalispell, Montana, Diocese of Helena. During the years from 1867-1928, that the Sisters of Mercy have been in the Archdiocese of Dubuque,[8] they have devoted themselves to the work in schools and in hospitals. They have known poverty and hardships, but these trials have only served to strengthen the spiritual structure of their work.

The foundation which came from Chicago in 1869 to open a house in Independence, Iowa, remained a branch of the mother house, which had been removed from De Witt to Davenport, until 1881, when the Diocese of Davenport was erected. It then became an independent community in the Diocese of Dubuque. In 1922 it became affiliated with the Dubuque community. The union was ratified in Rome, March 16, 1922.

The sisters were invited to take charge of a school in Waverly, in 1901. This school closed in 1914, to supply sisters whose services were of immediate need. In September, 1907, four sisters from the mother house in Independence opened a convent and school, St. Mary's of Mount Carmel, in Eagle Center, Waterloo. The community comprised: Sister M. Scholastica Griffin, Sister M. Carmelita Arthand, Sister M. Francis Lundy, and Sister M. Angela Higgins. St. Mary's of Mount Carmel School is accredited by the State Board of Education. The convent in Independence was completely destroyed by fire July 31, 1922. In May, 1924, the sisters received a gift of five hundred thousand dollars from Mrs. Leila Y. Post Montgom-

[8] Archdiocese, 1895.

ery, for the erection of a hospital in Battle Creek, Michigan. A legacy of one hundred and fifty thousand dollars from the estate of Mr. Louis F. Weistein is to be utilized for a home for the nurses, connected with the Hospital, Battle Creek, Michigan.

The citizens of Pontiac, Michigan, have provided two hundred and fifty thousand dollars for a hospital and invited the sisters to take charge, 1925. St. Joseph's Mercy Hospital, Detroit, Michigan, was opened from the mother house in Dubuque, March 29, 1923.

St. Clement's School, belonging to Independence, was opened in Bankston, September, 1908. Sister M. Genevieve Quinn, Sister M. Scholastica Griffin, and a lay teacher assumed charge. In 1914 the sisters were invited to take charge of the school in St. Joseph's Parish, Independence. Two sisters, Sister M. Agnes O'Neill and Sister M. Evangelist Schoenborn, went there daily from the mother house to teach.

The Sisters of Mercy have been in the Archdiocese of Dubuque sixty-one years. Unselfishly they have devoted themselves to the various phases of the work of the institute, and have prospered under the guiding hand of Providence.

In the Diocese of Davenport

In 1881, when the Diocese of Davenport was erected, a change in diocesan government consequently followed. The sisters belonging to the new diocese became an independent community with the mother house at Davenport. In 1883 *Catholic Directory* we find recorded for the Diocese of Davenport:

> The hospital of St. John of God is intended for the accommodation of cholera and small-pox patients. The building was erected at the expense of the City of Davenport, and for the special use of that class of patients, and then turned over under special contract to the charge of the Sisters of Mercy, with the understanding that such patients would be cared for by them.

On September 21, 1893, four sisters, accompanied by Mother M. Angela Delaney, opened the Convent of Our Lady of Mercy and St. Thomas' Hospital, at Marshalltown, Iowa.

At Des Moines, Iowa, Convent of Our Lady of Mercy and St. Joseph's Mercy Hospital were established by sisters from the mother house in Davenport, November 27, 1893. The community comprised: Sister M. Scholastica Kearns, Sister M. Mathilda Hogan, Sister M. Adelaide Lynch, Sister M. Gabriel Mulcrone, and Sister M. Elizabeth Butler.

In 1911 the Diocese of Des Moines was erected with the episcopal See in the city of Des Moines. The sisters in Des Moines became an independent community with the mother house at Des Moines. This community was affiliated with the Sisters of Mercy, Council Bluffs, June, 1922.

The *Catholic Directory,* 1894, mentions a Sanitarium for Nervous Diseases in Council Bluffs, and Mercy Hospital, Des Moines. In 1893 we find listed in the same *Directory,* St. James' Parochial School, Washington, and Mercy Hospital of Iowa State University, Iowa City.

The *Catholic Directory,* 1896, gives the following status of the Sisters of Mercy of the different dioceses of the State of Iowa:

Convent of the Sisters of Mercy, Cedar Rapids, Iowa. Mother M. Agatha, superior. Founded 1875 by sisters from Davenport, Iowa. The sisters have establishments in the archdiocese of Dubuque. Sisters, 43; novices, 10; postulants, 2; pupils, 700.

Mother house of the Sisters of Mercy, Davenport, Iowa.

Convent of the Sisters of Mercy, Fort Dodge, Iowa. Founded in 1873 by sisters from New York. The sisters conduct an Academy and school at Fort Dodge, Iowa. Sisters, 95; pupils, 125. Founded in 1879 by sisters from Davenport, Iowa. Branch houses:

Mercy Asylum, Asbury; St. Joseph's Mercy Hospital, Sioux City; St. Joseph's Mercy Hospital, Clinton. Sisters, 38; Patients, 125.

In 1901 the sisters were invited to take charge of St. Patrick's School, Burlington, Iowa. Later, the following schools were opened: St. Mary's Home, Davenport, Iowa, 1904; in 1910, Holy Family School, Davenport, and St. Alphonsus School, Mt. Pleasant, Iowa; in 1916, St. Mary's School, West Burlington.

In Cresco, Diocese of Dubuque, the sisters were invited to take charge of a private hospital owned and operated by Dr. George Kessel, who had been connected with the Doctors Mayo in St. Mary's Hospital, Rochester, Minnesota. The sisters were Sister M. Isabelle Burke, Sister M. Bertille Donovan, Sister M. Mark Dolan, Sister M. Laurentia Lawrence, and Sister M. John Rielly, superior.

CHAPTER XV

IN THE ARCHDIOCESE OF NEW ORLEANS

And perfect the same which thy right hand hath planted.—Ps. lxxix. 16.

On March 29, 1869, a colony of six sisters from St. Joseph's Convent, the mother house of the institute in St. Louis, Missouri, arrived in New Orleans to open schools and to establish other works of charity in the Diocese of New Orleans. The new foundation comprised: Sister M. Austin Carroll, Sister M. Xavier McDermott, Sister M. Camillus Lucas, Sister M. Frances Farrell, Eliza Shields, a postulant, and Sister M. Catherine Grant, superior.

The sisters left St. Louis, March 19, and sailed in the *Mollie Able* down the Mississippi River. A day's delay at Cairo gave them the opportunity to visit the church and convent of the Sisters of the Holy Cross. Their next stop was at Memphis, Tennessee, where they heard Mass in a church in charge of the Dominican Fathers. On the following day, Good Friday, they reached Vicksburg where they were met by their own sisters who took them to their convent in the city. They rested here for a few hours before continuing their journey. On Easter Sunday they reached New Orleans, too late however to hear Mass; this was a keen disappointment to them. The captain of the vessel sent a message to the rector, Father Giesen, to announce the arrival of the sisters. Accompanied by Father Meredith, the rector went to the vessel and escorted them to their temporary convent, a rented house on the corner of Magazine and Jackson streets.

Two prospective postulants, Mary Lewis, a native of

Wales, but for some years a resident of New Orleans, and Matilda Gourrier, daughter of Dr. Gourrier, of Iberville, were awaiting the sisters at the convent. Because of ill health Archbishop Odin could not welcome the sisters in person; however, he sent a note of apology explaining his absence and extended a cordial welcome to the archdiocese. On April 12, the sisters opened school in the Notre Dame Parish; this was a select school for Creoles and English-speaking children who wished to learn French. Some of the following names show the cosmopolitan character of the people: Parra, Lobit, Mich, Keating, Sougeron, Ryan, Badger, Landy, Budendorf, Mortimer, Adams, O'Rourke, and Friret. The instruction classes for first Holy Communion were so large that it was necessary for the sisters to assemble them in the yard. Two sessions were organized, one at four o'clock in the afternoon, the other at seven in the evening. Many adults, male and female, white and black, came to prepare for the Sacraments. Three days before the Feast of the Ascension, May 6, four hundred children began a retreat for first Holy Communion.

Meantime the number of the sick so increased as to make it necessary for the sisters who were not in school to spend the day in caring for the sick in their homes. On April 24, 1869, the sisters made their first visit to the prison. As the insane asylum occupied an adjoined building, the sisters visited the convalescent patients. On the first Monday in September the schools in the parish of St. Alphonsus were opened; two rooms and a spacious hall had been arranged for five hundred children, and classes began on the first of September. The sisters in charge of the graduating class taught the next two grades also, in all seventy-six pupils. The work in the schools and the visitations of the sick so increased as to make it necessary to seek aid from other communities. The mother house in New York sent two sisters and one came from St. Louis, Missouri. These sisters volunteered to help with the work in New Orleans

for one year; however, they remained two years, at the end of which time several young ladies who had entered the novitiate were ready to assume the work of the institute. This accession to the community called for larger quarters than the temporary convent could furnish; therefore, after much discussion on projected plans, the sisters thought it expedient to build, so they purchased a vacant lot opposite St. Alphonsus' Hall. Work was begun immediately and in October, 1869, the corner stone was laid. Bishop Martin of Natchitoches, officiated; the sermon was preached by Rev. Father Snulders.

In January, 1870, two candidates to the Mercy Sisterhood from New York entered the novitiate and during the spring and summer five other candidates entered from New Orleans. On September 22, 1870, the sisters moved to their new convent on St. Andrew Street, and registration took place on the following day. On September 24, the Feast of Our Lady of Mercy, the new convent was blessed by Archbishop Perche and placed under the patronage of St. Alphonsus.

The *Catholic Directory* of 1871 gives the following notice of the work of the Sisters of Mercy:

St. Alphonsus School
Girls under charge of sisters; boys, Redemptorist Fathers. 1,500 children, both sexes.

In the *Directory* of 1872 we read:

Notre Dame de Bon Secours. Girls (charge of)[1] sisters. Boys (charge of) Mrs. Boyle.
St. Patrick's Parochial School. Girls (charge of) sisters. Boys (charge of) Christian Brothers.

The *Catholic Directory* of 1874 mentions the Sisters of Mercy in the Archdiocese of New Orleans as follows:

St. Alphonsus Convent of Mercy, St. Andrew St., New Orleans.

[1] Parentheses ours.

Rev. Mother Mary Austin Carroll, superior; number of sisters, 26. Industrial school, House of Mercy. Number of inmates received during the past year, 305, servants, etc., are daily provided with situations. Number thus provided for during the past year, 617. The House of Mercy is a temporary refuge for women and girls of good character, out of situations. In the industrial school, dress-making, shirt-making, flower-making, etc., are taught to girls who are preparing to earn a livelihood.

Convent of Mercy.

Convent of Mercy, St. Patrick's, 200 pupils in Parochial School; 60 in the select school.

St. Alphonsus school—Girls (taught by) sisters; boys (taught by) the Redemptorist Fathers; both, 1000 (pupils).

During the epidemics of yellow fever, 1876, 1878, and 1879, the sisters nursed the patients night and day. In 1878 there were over twenty thousand cases; about five thousand proved fatal. The doctors could not reach them all, so the sisters who were familiar with the disease and its remedies visited the worst districts, bringing with them everything necessary to treat the disease and relieve the patients. In the convent there were twenty-four cases and three deaths; in St. Alphonsus Orphanage, opened in 1876, one case originated. Though children in a dying condition were brought there only one death occurred.

In 1875 at the request of Bishop Elder the sisters' first branch house was opened at Biloxi, Mississippi. In September, 1776, St. Alphonsus Asylum, corner of Washington and St. Patrick's streets, New Orleans, was established. Having been invited by Bishop Quinlan, the sisters opened a convent and school at Pensacola, Florida, in 1877.

In 1879 a home for newsboys was established in New Orleans by the St. Vincent de Paul's Society. Since all the newsboys of the city were Catholic, this venture was a timely one. It forestalled the opening of a similar institution by non-Catholics who had the project in view. An old building in Banks Alley among the newspaper offices was

secured and a night school opened; six sisters taught here every evening from five-thirty to eight-thirty. The school room, used as a chapel also, was on the second floor; the kitchen, dining-room, and dormitory were on the third floor. A matron, Mrs. Kelly, was given charge of the building. Father McElligot, S.J., chaplain, celebrated Mass on Sunday morning at eleven o'clock. During the Mass the boys sang hymns taught them by the sisters. On days when the boys went to Holy Communion, Mass was said at four o'clock in the morning, for the convenience of the boys whose busiest hours were from five o'clock to eleven o'clock in the morning. Every Sunday morning four or six sisters followed the boys to their gambling haunts and by coaxing and persuasion brought them to Mass.

The *Catholic Directory* of 1881 gives the following notice of the activities of the sisters in the Archdiocese:

Archdiocese of New Orleans. St. Alphonsus Convent of Mercy, St. Andrew Street, near Magazine, New Orleans. Mother Mary Austin Carroll, superior. Number of sisters, 74; night schools; industrial schools; House of Mercy; St. Alphonsus School. Girls, 450. Notre Dame Parish School, boys, 58; girls, 100. St. Michael's Schools, boys, 100; girls, 150. St. Alphonsus' Orphan Asylum, corner of St. Patrick's and Washington Streets, 40 orphan boys; 70 orphan girls.

In March, 1881, a convent and school were opened in St. Martinsville,[8] Louisiana. In 1883 a convent and school

[8] This foundation at Martinsville was brought about by the prayers of Marie Cecile Blanche Durand who had entered the Mercy Sisterhood in New Orleans. Next to the sanctification of her own soul, her one purpose seemed to have been the establishment of a Convent of Mercy in her native town, St. Martinsville, beside the river Tèche, immortalized by Longfellow. A giant oak from whose shade "the maiden descended to the river's bank," stands in the convent grounds. Sister Francis Xavier Durand labored in St. Martinsville from 1872 till 1879, when ill health compelled her to give up. She died December 2, 1879. Her four brothers carried the body to the French Church, where hundreds of burning candles gleamed upon the altar. Her childhood's friend, Père Jan, conducted the obsequies which were unique in the history of the Mercy Sisterhood. Her brothers led the horses which drew the hearse, the sisters and the school children followed.

were opened in Belize, British Honduras; and in the following year, August, 1884, at the request of Bishop Manucy, the sisters opened a convent and school in Mobile, Alabama; in Jeanerette, Louisiana, in 1889; and Selma. Alabama, September 8, 1891.

The Sisters of Mercy have been in the Archdiocese of New Orleans for nearly seventy years, 1859-1928. During this time they suffered none of the hardships of poverty and other vexations incident to the beginnings of new foundations. They were not without other trials, however, but God blessed their labors with signal success.

In the Diocese of Louisville

On October 2, 1869, a community of sisters under Mother Ignatius Walker from the mother house of the Sisters of Mercy in St. Louis, Missouri, opened a convent and school in Louisville, Kentucky. Notice of this establishment is given in the *Catholic Directory,* 1871:

> Mater Misericordia Hospital for Marines. Private patients received into the hospital. The sick and dying visited in their own homes. Sisters have charge of Cathedral Parochial school and St. Patrick's parochial school.

Seven years later, 1878, the *Catholic Directory* chronicles:

> Mother House of the Sisters of Mercy, St. Catherine's Convent of Mercy, Novitiate on the Newburg road. They conduct: Cathedral Parochial Schools; St. Patrick's Parochial School. Night-school for Young Ladies. Boarding House for Young Girls. Mount St. Mary's Academy and Boarding School, Barrett Avenue; St. Agnes' Parochial School, Newburg road; and the United States Marine Hospital. The

Mother Austin Carroll describes the funeral thus: "The funeral train moved slowly across the bridge that spans the Tèche, and the moon glittered on the waters and lit up the whole with a glory, while friends laid the earthly tegument of her calm, bright spirit in its kindred dust. A beautiful closing to a sweet and gracious life. But only her own eloquent pen, laid aside, alas! forever, could do justice to so affecting and poetic a funeral." (*Annals,* Vol. IV, p. 435.)

Sisters also visit the prisons, and the sick and dying poor in their own homes.

In 1889 the *Catholic Directory* mentions St. Catherine's Academy, St. Catherine's Night School, and St. Stanislaus' School for small boys.

Parochial Schools

Cathedral, Sisters of Mercy,[3] St. Francis of Assisi, Boys and Girls, St. Patrick's, Girls' Home for Young Ladies engaged in Business in the city, also a Night School.

In 1892 the *Directory* records St. Paul's Parochial School, and in 1821 we find the following in charge of the sisters: schools, 9; academies, 1; pupils, 1778.

In the Diocese of Harrisburg

The first foundation of the Sisters of Mercy in the Diocese of Harrisburg came from Chicago in 1869 and began their work in the city of Harrisburg.[4] So far as we know there is no mention of this foundation in the *Catholic Directory* until 1875. That *Directory* gives: Convent and Academy of the Sisters of Mercy, Harrisburg, Sister M. Clare, superior; 14 sisters; pupils, 42. Convent of the Sisters of Mercy, Lock Haven, Sister M. Francis, superior: 4 sisters.

The *Directory* for 1878 lists three schools and two academies under the care of the Sisters of Mercy in the Diocese of Harrisburg: at the Pro-Cathedral, Harrisburg, academy and school, Sisters of Mercy, Mother M. Clare, superior; sisters, 7; pupils, 205; Immaculate Conception, Lock Haven, Sisters of Mercy, academy and school: sisters, 6; pupils, 175; Renova,[5] St. Joseph's, sisters, 5; pupils, 278.

In the following year, 1879, a school in Steelton is on

[3] Two Xaverian Brothers are also listed.

[4] *Records*, Convent of Mercy, Chicago, Ill.

[5] When the Diocese of Altoona was established, 1901, Renova, Clinton County, became a part of the new diocese.

record. The *Directory,* 1894, lists St. Joseph's Parish School, Danville. In 1910 the Sisters of Mercy from the Diocese of Scranton were called to take charge of the school of the Slovak parish of SS. Cyril and Methodius, Lebanon, in the Diocese of Harrisburg. Five sisters, Sister M. Dionysius Campbell, superior, formed the community. The pupils in attendance number one hundred and seventy-five.

In the Diocese of Raleigh

The first band of sisters that settled in Wilmington, then in the Vicariate of North Carolina,[6] September 20, 1869, came from Charleston, South Carolina, and belonged to the congregation established by Bishop England. Three sisters comprised the foundation: Sister M. Charles Curtin, Sister M. Baptist Sheehan, and Mother Augustine Kent, superior.

On August 28, 1872, with the consent of Rt. Rev. Patrick Lynch, Bishop of Charleston, and Rt. Rev. James Gibbons, Vicar Apostolic of North Carolina, later archbishop and cardinal, the Wilmington community separated from the Charleston foundation and became an independent house[7] with Bishop Gibbons as ecclesiastical superior.

The first branch from the Wilmington house was opened at Hickory, North Carolina, January 6, 1880, and a boarding school for young ladies was established. On account of the scarcity of priests the sisters were often left without Mass on Sunday. Acting on the advice of Rt. Rev. H. P. Northrop, then Vicar Apostolic, the sisters removed to Asheville, North Carolina. This move was unfortunate. Catholics were few and anti-Catholic hatred rampant, so the sisters returned to their mother house in Wilmington. On November 25, 1900, the sisters returned to Asheville and opened a sanitarium for tuberculosis patients.

The *Catholic Directory* of 1881 gives the following notice of the work of the sisters in North Carolina.

[6] Diocese of Raleigh established December 22, 1924.

[7] This community, probably in 1892, became affiliated with the Mother McAuley community.

Vicariate Apostolic of North Carolina.
Academy of the Incarnation and St. Peter's Female Parochial School.
Mount St. Joseph's.
Female Academy of the Blue Ridge, Hickory, Catawba Co., Board and tuition in this mountain school, $13 a month.

On August 27, 1887, a convent and school were opened in Charlotte, North Carolina, by the sisters from the mother house in Wilmington. The *Catholic Directory,* 1888, mentions:

Charlotte,—Academy of Immaculate Conception.
Hickory,—Catawba Co., Mt. St. Joseph's Academy.
Wilmington,—Academy of the Incarnation. St. Mary's Parochial School. St. Thomas' Parochial School.

An orphanage for boys was opened at Nazareth, North Carolina, September 8, 1889. The *Catholic Directory,* 1889, lists a school, St. Joseph's, in Asheville, and a colored Catholic school in Wilmington. In 1891 the *Directory* records a parochial school in Newbern, and 1892, we find listed separate schools for white and colored children. On September 1, 1892, Sacred Heart Convent and Academy were opened in Belmont and two years later, September 1, an orphanage for girls was established in Belmont.

During the next decade three houses were established. Mercy Hospital, Charlotte, February 26, 1906; a training school for nurses and a nurses' home; Sacred Heart Convent and School in Salisbury, September, 1910. St. Leo's Preparatory School for Boys was opened in Belmont, September, 1910.

In 1916 notice of the work of the sisters appeared in the *San Francisco Monitor*:

Sacred Heart Convent of Mercy, Belmont, N. C. Mother house and Novitiate. The Sisters conduct establishments in the vicariate of North Carolina. Sisters, 40; novices, 3; postulants, 2; pupils,

500; College, 1; hospitals, 2; Orphan Asylums, 2; parochial schools, 4; school for small boys, 1; Industrial Schools, 1.

In 1921 the sisters in North Carolina had charge of the following: parochial schools, 3; academies, 1; hospitals, 1; institutional schools, 3; pupils, 468.

In the Diocese of Mobile

In September, 1877, seven Sisters of Mercy from the mother house in New Orleans, arrived in Pensacola, the most considerable city in Western Florida, to open schools and to establish other works of mercy, at the request of Rt. Rev. John Quinlan, Bishop of the Diocese of Mobile.

Schools were opened on September 8, with about three hundred children—white, black, and brown—in attendance. Later, separate schools were established for colored children. The attendance of white children became so numerous that the sisters were obliged to provide accommodations in the halls and even in the sleeping rooms.

The sisters' services were soon in demand to nurse the stricken fever patients of the plague of 1878. In 1882 sixteen sisters were on duty in Pensacola, Florida; some were assigned to the general hospital, while others went to the homes of the stricken patients and ministered to them night and day, until their services were no longer needed. In the following year, 1883, when the fever became epidemic in Brewton, Alabama, the sisters were again on duty in the stricken districts.

Meantime, January, 1878, five sisters established a convent in Warrington,[8] Florida, having been invited by Bishop Quinlan, and opened a school for the children of the workmen at the United States Navy Yard. The convent, a splendid structure which Bishop Quinlan had ready to receive the sisters on their arrival, a large and well-equipped school, and a hall, were destroyed by a fire fiend in October, 1882, while the sisters were nursing the fever patients in

[8] In the Diocese of Lafayette, established January 11, 1918.

Warrington. On their return the sisters were obliged to take residence in a rented house.

The removal of the navy yards from Warrington caused the men to seek employment elsewhere; as a natural consequence the schools were poorly attended, but after a few years prosperity again smiled on the little village.

On August 29, 1884, seven sisters, accompanied by Bishop Manucy, left the mother house in New Orleans to establish a convent and school in Mobile, Alabama. This was the first house of the institute in the State. School opened September 2, in a large building near St. Joseph's Church. On October 1, there were on record one hundred and eighty children. Instruction classes, visitations of the sick, of the prison, of the hospital, and of the poorhouse were also established.

In 1891 a convent and school were opened in Selma, a village about one hundred and sixty miles north of Mobile in the mineral regions of Alabama. The property, including the convent and "Collegiate Institute" situated on Broad Street, the most desirable section of the city, was known as "The Cedars," because of the surrounding of cedar trees.

The *Catholic Directory*, 1893, lists a Sacred Heart Academy in Selma, Diocese of Mobile. In 1896 the *Directory* gives the following notice:

> Convents of Mercy in the Diocese of Mobile, at Mobile, Pensacola, and Selma. Introduced by Right Reverend Bishop Quinlan in 1877. Sisters, 40; Pupils, 632.

In 1916 there were in the Diocese of Mobile, a convent and school in each of the following parishes: Mobile, Apalachicola, Bessemer, Birmingham, Huntsville, Pensacola, Selma, and Warrington. There were in the community 82 sisters. They had under charge, 2 academies, 9 parochial schools, and 1700 pupils.

CHAPTER XVI

IN THE ARCHDIOCESE OF MILWAUKEE

For God made the little and the great, and He hath equally care of all.—Wisd. vi. 8.

On November 21, 1870, Mother M. Frances Jackson with a community of five novices and three postulants came to Janesville from Sterling, Illinois, to establish the works of the institute in the Archdiocese of Milwaukee. This community had been sent to Sterling from the mother house in Davenport, Iowa, earlier in the year, 1870, but withdrew to supply a more pressing need elsewhere. The foundation comprised: Sister M. Baptist McCullough, Sister M. Evangelist McCullough, Sister M. Patricia Fitzpatrick, Sister M. Aloysius O'Brien, Sister M. Borromeo Winters, and three postulants who were later known as Sister M. Agnes, Sister M. Joseph, and Sister M. Bernard. An academy, a boarding school, a parochial school, and a night school were opened immediately. In 1885 a community was sent to open a convent and school in Fond du Lac, which later became an independent community.

The *Catholic Directory,* 1874, mentions this foundation as follows:

> St. Joseph's Convent of Sisters of Mercy, Janesville, Wisconsin. Attached to the Convent is also a select and boarding school for young ladies. 60 day pupils and 10 boarders. Day and Parochial School of St. Patrick's.

The following schools were opened from the mother house in Janesville: St. Patrick's, Whitewater, September 1, 1894;

St. Bernard's, Watertown, September 1, 1903; St. Matthew's, Shullsburg, September 1, 1919. On April 20, 1907, Mercy Hospital was opened at Janesville, and in the summer of 1885, at the request of Rev. Michael Heiss, seven sisters from the mother house in Janesville, made a foundation in St. Joseph's Parish, Fond du Lac. This community comprised five professed sisters and two novices: Sister M. Patrick Meagher, Sister M. Josephine Donnallan, Sister M. Baptist Rooney, Sister M. Evangelist Holcomb, Sister M. Gertrude Carter, Sister M. Magdalen McCarville, Sister M. Angela Egan, and Mother M. Aloysius O'Brien, superior.

In September of this year, 1885, the sisters were invited to take charge of St. Patrick's School, Milwaukee. In the following year, September, 1886, the sisters opened a school, the Immaculate Conception, at Bay View, then a suburb of Milwaukee.

At the request of Archbishop Katzer, the mother house was removed from Fond du Lac to Milwaukee in the summer of 1894. One of their first activities was to open a home for working girls, St. Catherine's. School opened the following September, 1885, and the number of pupils so increased as to make it necessary to erect a new building in 1919. The *Catholic Directory,* 1896, gives notice of the Sisters of Mercy in the Archdiocese of Milwaukee as follows:

> Convent of Mercy, 1131 Sycamore St., Milwaukee. Transferred from Fond du Lac in 1894. The sisters conduct establishments in the Archdiocese of Milwaukee. Sisters, 22; Pupils, 530.

In 1921 the sisters had charge of the following institutions in the city of Milwaukee: Convent of Mercy, mother house and novitiate, normal training school, Our Lady of Mercy Academy and High School, and St. Catherine's Home for Working Girls. In New Butler, St. Agnes' School.

Janesville Community

St. Joseph's Convent, mother house and novitiate; Palmer Mercy Hospital, 1164 patients during the year.

The Sisters of Mercy have been in the Archdiocese of Milwaukee for fifty-eight years. Their material expansion has not been as extensive as that of other communities, it is true, but in all their activities their devotion to duty has quickened the spiritual life of those over whom they have charge.

In the Diocese of Trenton

In 1871 a community of sisters from the mother house in Manchester, New Hampshire, came to Jersey City, then in the Diocese of Trenton, and opened a convent and select school in St. Patrick's Parish. The community comprised: Sister M. Helena, Sister M. Gabriel, Sister M. Agnes, Sister M. Nolasco, Sister M. Isidore, and Mother M. Regis Wade, superior. Mother Francis Xavier Warde accompanied the sisters to Jersey City.

Meantime, September, 1873, another colony of Sisters of Mercy came from Manchester and opened a school at Bordentown, New Jersey. This band comprised: Mother M. Raymond, Sister M. Martha, Sister M. Stanislaus, Sister M. Clare, and Mother M. Joseph, superior.

Notice of the first establishment is given in the *Catholic Directory,* 1873, as follows:

> House of the Sisters of Mercy attached to St. Patrick's Church, Jersey City. Sister M. Regis Wade, superioress, Parochial and Select School.

The sisters remained in Jersey City until 1877; then on account of financial reverses the school was closed and the sisters returned to Manchester. These communities remained under the jurisdiction of the Manchester mother house for some years in accordance with the wish of Rt. Rev. M. J. Corrigan, Bishop of Newark, as stated in a letter dated April 13, 1874, in which the bishop says:

I find by consulting my memoranda that I wrote to Reverend Mother Warde, Oct. 24, 1873, to the effect that under existing circumstances it was impracticable to erect another new novitiate in Newark. As the difficulties that then existed are still in operation, I adhere to my former decision. In this sense, Reverend Mother Warde is still the religious superior of the sisters in New Jersey as I understand matters.

In 1881, when the Diocese of Trenton was established in the southern part of the State, from the Diocese of Newark, the communities at Bordentown and Princeton became affiliated with the mother house at Bordentown. Mother M. Joseph was elected Superior, Mother M. Regis, Assistant, Mother M. Raymond, Bursar, and Sister M. Gabriel, first Mistress of Novices of the canonically erected novitiate of the Sisters of Mercy in the Diocese of Trenton. The first branch from the mother house in Bordentown was St. John's, Lambertville, in 1883. In 1885 two houses were opened, Immaculate Conception and St. Mary's, South Amboy.

In 1868 the *Catholic Directory* lists St. Patrick's School. This is the last mention of the Sisters of Mercy in Jersey City. The *Catholic Directory*, 1874, gives notice of a house of the Sisters of Mercy in Bordentown.

In 1886 the *Catholic Directory* mentions St. Mary's, Bordentown, St. John's, Lambertville, and St. Paul's, Princeton. In the following year, 1886, St. Mary's, South Amboy, and the Immaculate Conception, Camden, are recorded. In 1888, the *Catholic Directory* chronicles:

St. Mary's Academy, Bordentown; St. Mary's Academy, Camden; St. Catherine's Academy, Phillipsburg; St. Paul's, Burlington; and St. Scholastica's Boarding School for Young Ladies, Princeton.

In 1889, St. James' School, Red Bank, is mentioned; and in 1891, establishments are recorded in Keyport, Perth Amboy, and Woodbridge. In 1906, there were sixteen houses connected with the mother house at Bordentown.

Meantime, 1905, the community received a tract of land in Plainfield, New Jersey, the gift of Mr. and Mrs. David T. Kenny, with the understanding that a building would be erected thereon within three years. Mother M. Gabriel Redican, at that time superior of the community, planned for the erection of a stone structure which should serve the triple purpose of mother house, novitiate, and college.

The college opened in 1908. On March 2, 1911, the entire building and equipment were completely destroyed by fire. This was a hard trial and a great financial loss to the sisters; however, with the encouragement of Rt. Rev. James A. McFaul, then Bishop of the Diocese of Trenton, plans were drawn up for the erection of another building on the site of the former structure.

In 1923 the sisters purchased, at a surprisingly low sum, the Gould estate formerly owned by George J. Gould, and valued at a million and a half dollars. The estate consists of two hundred acres and several large buildings. The lawns are pictures of surpassing beauty. The college, accredited by the State of New Jersey, was removed from Plainfield to Lakewood in September, 1923, and called Georgian Court College.

The Sisters of Mercy have been in the State of New Jersey for fifty-seven years. They have devoted themselves chiefly to the cause of education, and their progress is an index of indefatigable labor and confidence in God's Provident care.

In the Diocese of Ogdensburg

The efforts of the Sisters of Mercy to gain a stronghold in the newly erected Diocese of Ogdensburg, is unique in the history of the Sisters of Mercy in the United States. After repeated failures to bring a community of sisters to his diocese, Rt. Rev. Edgar Philip Wadhams, a convert from the Episcopalian Church, first Bishop of Ogdensburg, appealed to the Sisters of Mercy in Rochester, New York.

Three professed sisters and three postulants with Mother M. Baptist Coleman, superior, offered themselves for the arduous mission, and in November, 1872, they established a convent and school in St. Joseph's Parish, Malone, New York.

The parish was poor and recently had met with great financial losses. In 1871 the splendid brick church, erected in 1865, was destroyed by fire. The people at once began the erection of a more pretentious building and the corner stone was laid in July of the same year, 1871, by Bishop Wadhams, then Vicar-general of Albany. In November following, the church was again destroyed by a severe wind storm which completely demolished the building. In view of these facts, the poor people could not be censured for not contributing generously to the support of the school.

Suffering with extreme cold and pinched by poverty, the sisters struggled on for eight months, when the health of Mother M. Baptist, who was never strong physically, gave way and she was obliged to return to Rochester. Her companions, the professed sisters, accompanied her. The postulants, Margaret McCue, Anne Kiernan, and Hannah Scanlin were advised to enter the novitiates—Hartford, Batavia, and Albany, respectively, where they had first arranged to go.

To see the school closed deeply grieved the good bishop who had hoped to shepherd his little ones in a school where instruction in Catholic doctrine could be had. He visited the convent and urged the postulants to stay, saying that if they would continue to teach in the school, he would secure superiors from some Convent of Mercy to train them in their religious life. He made clear to them that if they departed it would be many years before he could get a community to take up the work.

For ten months the postulants continued to teach, to visit the sick in their homes and the prisoners in jail. Meantime Bishop Wadhams' efforts to secure sisters proved futile.

His final appeal to Bishop Ryan of Buffalo met with success. On May 22, 1873, four sisters from Batavia, Diocese of Buffalo, arrived. Mother M. Francis McGarr, Mother M. Stanislaus Jerome, Sister M. Magdalen McCourt, and Sister M. Augustine McCourt.

The postulants received the white veil and the habit of religion immediately. Sister Margaret McCue was given the name Sister Mary of Mercy, Sister Anne Kiernan was now known as Sister Mary of Perpetual Help, and Sister Hannah Scanlin received the name Sister Mary of the Sacred Heart.

The *Catholic Directory* of 1874 speaks of their works as follows:

> Our Lady of Help Convent of Mercy, Malone, Franklin Co. Founded on October 16, 1873, for the establishment of Christian Schools, and embracing, as far as possible, every charitable act. Academy and Parochial Free School, St. Joseph's Church, Malone. Pupils, 150.

The little community continued to prosper and their schools were well attended. For the third time the people of the parish willingly assumed the financial burden of building a third church. Parish debts so increased that in 1878 the church and school were sold to liquidate the debt. The convent and school had been placed under the patronal care of Our Lady of Perpetual Help, and to her the sisters appealed when this severe blow fell. A Mr. F. K. Missiner of Formosa, a devoted client of the Mother of God under the title of Our Lady of Perpetual Help, on hearing the sad plight of the struggling community, gave them one thousand dollars with which to purchase land and erect a convent.

A new church had just been completed in Hogansburg and it was decided that the sisters should locate there. A large oak grove on the banks of the St. Regis was purchased and plans for a new convent were projected. School opened

in the old church, October 15, 1878. In the following January the three novices, whose novitiate was long and trying, were professed. The Sisters of Mercy were at last established in the diocese. This became the mother house of the Sisters of Mercy in the Diocese of Ogdensburg. An industrial school for Indian girls is at present located here.

In 1882 the sisters were invited to open a convent and school in Brasher Falls. A boarding school also was established in the convent, and is under the State Board of Education. In 1884, according to the *Catholic Directory,* the parochial school in Hogansburg had on roll seventy-five pupils (boys and girls), the boarders numbered forty, and the boarding school in Brasher Falls had on record seventeen pupils.

During the next year, 1885, a school was opened from the mother house in Hogansburg, at Rouses Point, New York. A second school was opened during the same year (1885) at Watertown, New York. This school continued until 1895 when it was closed, and a hospital, St. Joachim, was opened. A training school for nurses was also established. This is the only training school in connection with the hospitals in charge of the Sisters of Mercy in the diocese. In 1886 the McAuley Academy was opened at Keeseville. A day school and boarding school were also established.

In the spring of 1895, the sisters were invited by the Rt. Rev. Henry Gabriels, Bishop of the Diocese of Ogdensburg, to take charge of a sanitarium which he was planning to open in the Adirondack Mountains for the care of incipient tuberculosis patients. Two sisters went into the woods for the selection of a site, and to make arrangements for the erection of the building. During the whole season the two sisters lived in a rude log cabin. Through the generosity of Dr. Seward Webb and Mr. Paul Smith one hundred acres of land were secured. Later, the state added to this

six hundred acres. The land was given for a free recreation ground for the patients, but the title remained with the State. Subscriptions were many and frequent. As a consequence the building was ready for occupancy, July 26, 1897.

The sanitarium farm is located about two miles from the hospital, and supplies the hospital with all the milk and cream from a tuberculin-treated herd of high-grade Holsteins, a part of the number of eggs required, nearly all the fowl, including turkey, and an abundance of veal and fresh pork. All winter vegetables also are supplied from the farm, and all the bread needed is baked at the farm which is under the direct supervision of the sisters who reside there.

The financial condition of the sanitarium was now promising. Through the generosity of Nicholas and James Cox Brady, a remaining debt of $2500 was paid on November 19, 1916. In 1913 Mr. Nicholas Brady had offered to subscribe $16,000 on condition that Mother Mary of Perpetual Help Kiernan would secure a like amount. No subscriptions were received up to the time of her death which occurred a few months after Mr. Brady made the offer. In 1915, through the medium of a fund, $13,000 were realized and Mr. Brady gave the promised amount. A mortgage of $3000 and outstanding notes to the amount of $28,000 were taken up. The remainder was to be used for the erection of a new laundry. A few weeks later a fire occurred which destroyed the entire building. This was a dark hour for the sisters, but those who trusted in God and undertook to purchase land with the sum of fifteen dollars on which to erect the sanitarium were made of sterner stuff than to become discouraged when this great test of faith was given them.

Among the institutions that offered assistance to the sisters in the care of their patients were: The New State Hospital for Incipient Tuberculosis, the Stonywold Sani-

tarium, the Sanitarium of the Independent Order of Foresters, and the Saranac Lake Society for the Control of Tuberculosis. Among others who gave splendid aid were the people of the village, Paul Smith's Hotel Company, the Saranac Lake Fire Department, and the New York Central Railroad.

Meantime the community was growing. In 1916 the *Catholic Directory* records the following:

> Mother House of the Sisters of Mercy, Gabriels, N. Y. The Sisters conduct establishments in the diocese of Ogdensburg. Professed Sisters, 57; Novices, 17; Postulants, 2.

Two other hospitals were opened in charge of the sisters. St. Mary's of the Lake was established in June 13, 1910, at Saranac Lake for the care of consumptives. Mercy Hospital was opened at Tupper Lake in 1918. This hospital can accommodate about twenty-five patients.

During the influenza epidemic in 1918, the sisters offered St. Joachim's Hospital at Watertown for the care of the patients. The hospital at Tupper Lake was not in readiness to receive patients, but the ingenuity of the sisters soon arranged for a number of beds. More beds were in demand and before the disease abated every available space in the hospital was utilized.

In Watertown, July 26, 1917, St. Joseph's Sanitarium, a maternity hospital, was opened and the sisters were asked to take charge. During the year 1920 there were treated here 1579 patients. In 1920 the sisters opened a convent and academy in Plattsburg, New York. A parochial school and boarding school were also established.

Since the first foundation the Sisters of Mercy have been in the Diocese of Ogdensburg fifty-six years. Dark days were theirs. Poverty and cold and hardships had been their portion during their painful struggle to establish Christian schools in the mountainous districts, but the zeal for souls enkindled in the hearts of those who were yet

unschooled in religious discipline was born of God and their works to-day are a living proof of His guidance.

In the Diocese of Burlington

In 1872 the Sisters of Mercy from the mother house in Manchester established themselves in St. Johnsburg, Vermont, at the earnest request of Rt. Rev. Louis Goesbriand. In 1846 Bishop Goesbriand, then a priest in the Diocese of Cleveland, had met Mother Warde in Chicago and expressed a desire to have the Sisters of Mercy work in his parish. It was not until 1872 that his desire was realized when they were asked to take charge of the education of the children of the parish of St. Johnsburg. In a letter dated July 19, 1872, Father Danielou says:

> I am trying to secure a few of you Sisters to take charge of our Catholic Schools in this growing and beautiful village. The lay teachers last year, though four in number and highly recommended, did not get along well with many of our wild children, lately imported from the public schools. I am of the opinion with many clergymen that religious Communities alone can answer for our Catholic youth.[1]

With a promise to build a convent, the priest, Father Danielou, gave up his own house to the sisters, but extreme poverty prevented the good priest from fulfilling his promise. For two years the sisters struggled with poverty and hardships, then the bishop removed them to Burlington. In September, 1874, the sisters established a convent and school. At the opening of the school the pupils numbered about four hundred.

In 1875 the *Catholic Directory* states that there were two schools for boys and three schools for girls in the diocese, under the direction of the Sisters of Mercy. When the sisters first went to Burlington they lived in a rented house; in a short time a convent and chapel were erected.

[1] Quoted from the *Annals*, Vol. IV, p. 245.

The blessing of the convent took place on Whitsunday, June 4, 1876. On this day three novices were professed at a Pontifical High Mass in the Cathedral.

In 1896 the *Catholic Directory* gives the following notice of the Sisters of Mercy in Burlington:

Founded in 1874. Sisters, 34; novices, 3; postulants, 4; pupils, 500.

Status for 1921 is: Sisters in Community, 108; academies, 1; parochial schools, 3; pupils, 2,552.

CHAPTER XVII

IN THE DIOCESE OF GRAND RAPIDS

Because the commandment is a lamp, and the law a light, and reproofs of instruction are the way of life.—Prov. vi. 23.

FOUR sisters came to Grand Rapids then in the Diocese of Detroit,[1] Michigan, September 24, 1873, from the convent of St. Francis of Assisium, the mother house of the Sisters of Mercy in the Diocese of Brooklyn, New York, to open schools and to establish works of charity peculiar to their institute, at the request of Rt. Rev. C. H. Borgess, Bishop of Detroit. The community comprised: Sister M. Agnes Boland, Sister M. Stanislaus, Sister M. Cecilia Knight, and Sister M. Joseph Lynch, superior, who was one of the band of sisters sent from the Convent of Mercy, Kinsale, Ireland, to nurse the cholera patients in the Crimean War, 1854. At the close of the war Sister Joseph came to Brooklyn, New York, in response to an appeal for sisters from the superior of the Brooklyn community. When a request for sisters came from Grand Rapids, Michigan, Sister Joseph was among the first to volunteer.

A week after their arrival the sisters opened school in a barn which had been converted into two rooms for school purposes. Here the sisters taught until the new building, combination church and school, was completed, September, 1874. Their next undertaking was the organization of societies for the young people of the parish. They were also invited to take charge of the circulating library, a

[1] Diocese of Detroit erected March 8, 1838. Diocese of Grand Rapids created May 12, 1882.

medium through which much good was accomplished. Classes in music, both vocal and instrumental, were organized; lessons in sewing, in Irish point lace, and in wax-work were arranged for the evening and on Saturday. The visitations of the sick and the poor were made daily after school hours, and on Saturdays and Sundays.

The first community of religious reception and profession took place June 9, 1875. Sister M. Agnes Boland, a novice who came from Brooklyn with the first band, made her vows, and two postulants received the habit and veil of the institute.

At this period the need of a hospital in Big Rapids for the men employed in the lumbering districts was evident to the Rev. Andrew Herstret of the Order of the Precious Blood, and pastor of St. Mary's Church, Big Rapids. Accordingly, he applied to Bishop Borgess for sisters who would assume the responsibility of the erection and management of a hospital, and in response to the bishop's wish the sisters undertook the erection and management of the hospital. The mother house was transferred from Grand Rapids to Big Rapids, October, 1878. The sisters on their arrival in Big Rapids opened St. Mary's School and took the first step in the collection of funds for the proposed hospital. Work on the building was begun in 1879, and in November of the same year it was ready for patients. During the first four years over two thousand patients were cared for.

The community met with a great financial loss in December, 1884,[a] when the hospital and adjoining buildings were destroyed by fire. The insurance, five thousand dollars, and a gift of five thousand dollars from the people of the city, helped in the erection and equipment of a more modern structure. This hospital was exclusively for lumbermen until 1890, when women patients were admitted. On April 21, 1908, the hospital was again destroyed by fire. The

[a] Other records give December 22, 1881.

Northern Hotel, a large building unfitted for hospital purposes, was the only available shelter to which the sisters could bring the patients. Here the sisters cared for the sick until 1919 when the hospital was again burned to the ground. This third great loss by fire proved the inexpediency of building in a locality where there was no fire protection.

Meantime, 1887, the sisters were asked to assume charge of St. Mary's School, Manistee. Three years later, 1890, St. Mary's School, Bay City, was opened, and the Mercy Hospital at Manistee was established. This hospital was the gift of John Canfield, a pioneer and leading manufacturer of the city. The building was blessed January 8, 1890, by Rt. Rev. H. J. Richter then Bishop of the Diocese of Grand Rapids. The location of this hospital or sanitarium proved a great advantage in the treatment of rheumatism by the use of salt and mineral baths which were introduced in 1910.

In 1888 application was made at the mother house in Big Rapids, for sisters to take charge of a mission in the Diocese of Los Angeles, California. Mother Bonaventure Fox with one companion, a postulant, Julia Coe, later Sister M. Philomena, started for the California mission. This foundation was later transferred from Salinas, California, to San Diego, California.

From 1891-1906, the sisters assumed charge of seventeen institutions. In September, 1891, St. Mary's Hospital, Grand Rapids, was established and St. Simon's School, Ludington, was opened. Visitation School, Bay City, opened in 1892; in 1893, St. Patrick's School, Parnell, was organized. On September 24, 1899, Mercy Hospital, Bay City, was opened in the "Bradley Residence" purchased for hospital purposes. Three additions were made to this building in 1904, 1911, and 1918 respectively. To defray expenses of the third addition the people of Bay City presented the sisters with a gift of $20,720, December 24, 1919. St.

Charles School, Cheboygan, was opened in 1900. Three years later, March, 1903, Mercy Hospital, Muskegon, was opened in the Mason Building, located on Jefferson Street. This property was purchased by Rev. T. L. Whalen, pastor of St. Mary's Church, from whom the sisters bought it for $9,201.80. Important additions were made from time to time to accommodate the number of patients who sought admission. In 1904 St. Michael's School, Remus, was opened and in 1906, Immaculate Conception School, Traverse City, was established.

On January 6, 1908, was opened Mercy Hospital, Cadillac. This hospital was erected by Delos F. Diggins and at his own request called Mercy Hospital. It was blessed by Rt. Rev. N. J. Richter, January 21, 1908. This year, 1908, Holy Name School, Grand Rapids, was established and in 1910, St. Ann's School, Cadillac, was opened. The following year, 1911, St. Andrew's School, Saginaw, and Mercy Hospital, Grayling, were organized. The hospital was erected by lumbermen of northern Michigan through the efforts of Rasmus Hanson and the deed of the property was given to the sisters in April, 1911. The building was blessed by Rt. Rev. M. J. Richter, Bishop of Grand Rapids, May 16, 1911. St. Michael's School, Muskegon, St. Mary's School, Cheboygan, and St. Francis Xavier's School, Grand Rapids, were opened in 1913, 1914, and 1914, respectively.

Nine schools were opened from 1914-21: Holy Trinity, Bay City, 1915; St. Michael's School, Penconning, 1917; St. Mary's School, Hemlock, 1917; Sacred Heart School, Gladwin, 1918; St. Charles School, Greenville, 1918; St. Patrick's School, Grand Haven, 1919; St. Casimir's School, Posen, 1919; St. Jean Baptist School, Muskegon, 1920; and St. Ignatius School, Roger City, 1921.

Meantime the rapid increase in members of the community made it necessary to provide larger accommoda-

tions; accordingly, the Harrison property on Bridge Street seemed the most expedient, and this the sisters purchased January 10, 1914, for twenty-one thousand dollars. On this property stood the Harrison homestead, a residence of twenty rooms which was remodeled by the addition of a splendid annex fifty-four by seventy feet. The convent was blessed and placed under the patronage of Our Lady of Mercy and called Mount Mercy. On July 14, 1914, the mother house was transferred from Big Rapids where it had been located for thirty-six years, to Mount Mercy, Grand Rapids. Here the sisters opened an academy in 1918. In the year following, the academy was placed on the list of first class schools by the University of Michigan. The opening of the academy and the continued increase in the community membership called for a larger building and within two years plans for a fire-proof building were projected and work begun. On July 1, 1917, the corner stone of the new building was laid by Rt. Rev. M. J. Gallagher, Bishop of the Diocese of Grand Rapids.

In the autumn of 1919, the remainder of the Harrison estate, twenty-one and one-half acres, was purchased by the sisters and an important addition to the new convent was completed in 1921. This spacious building, helped to solve the accommodation problem both for the community and the academy. In 1922 the sisters opened a school, St. Bridget's, Midvale, and in 1923 St. Francis de Sales School, Holland, was opened.

The Sisters of Mercy during the fifty-five years (1873-1928) of residence in the State of Michigan have endeavored to so equip themselves that their work in the schools and hospitals would be productive of the best results; and there is no surer index to the self-sacrifice, the courage, the attainment of purpose throughout trials and hardships, than the schools and the hospitals over which the sisters have charge.

In the Diocese of Detroit

St. Joseph's Mercy Hospital, Ann Arbor, was opened in 1911 by the sisters from the mother house in Dubuque at the earnest request of Rev. E. D. Kelly, then pastor of St. Thomas' Church, now Bishop of the Diocese of Grand Rapids. The sisters sent to take charge of this hospital were Sister M. Philomena Kelly, Sister M. Carmelita Manning, and Sister M. Augustine Fox.

The first hospital, still standing at the southwest corner of State and Kingsly streets, was a private dwelling which was fitted up for hospital purposes. Its capacity, however, was not sufficiently large to accommodate the number of patients who sought admission. A new hospital, a splendid structure erected on North Ingalls Street, and opened September 7, 1914, is well equipped with modern hospital facilities. A training school for nurses was established and provides a three years' course.

The sisters opened a Mercy Hospital in Jackson and established here the mother house of the Sisters of Mercy in the Diocese of Detroit. In 1916, although the hospital was opened only six months, four hundred patients had been treated.

The Lee Sanitarium was opened in Dowagiac,[8] October 23, 1918, by sisters from the mother house in Dubuque. The building was erected by Mr. Frederick E. Lee, president of the famous Round Oak Furnace Company, as a home for his only child, a daughter who had been recently married, and who died before the building was completed. Mr. Lee, a convert to the Catholic Faith, had become acquainted with the Sisters of Mercy, while his wife was a patient at one of their hospitals. After the death of his daughter he gave the property to the sisters "to carry on the work of caring for the poor, the sick, the suffering,

[8] Called after the chief of the Pottawattomie Indians who at one time roamed over the prairie.

especially little children." [4] He also made an endowment of fifty thousand dollars.

The first community comprised: Sister M. Edmunda Connelly, Sister M. Alfreda Bertram, and Sister M. Fabian Deters. Mother M. Agnes Hanley accompanied the sisters and remained a few months until the work was well established. Attached to the hospital is a training school for nurses.

[4] Convent Records.

CHAPTER XVIII

IN THE DIOCESE OF SCRANTON

To give subtilty to little ones, to the young man knowledge and understanding.—Prov. i. 4.

THE first foundation of the Sisters of Mercy in the Diocese of Scranton was made in Hazleton from St. Bridget's Convent, the mother house of the Sisters of Mercy in the Diocese of Buffalo. On September 4, 1874, five sisters came from Buffalo to open a parish school in Hazleton, in compliance with the request of Bishop O'Hara, made in August of the same year, 1874. The pioneer sisters were Mother M. Agnes McGurn, Mother M. de Chantal Geary, Sister M. Genevieve Lovet, Sister M. Evangelist Karnes, and Mother M. Theresa Cantillon, superior.[1] The first building used as a parish school had been erected to serve as a parish club house and reading rooms, at the corner of Wyoming and Birch streets, and was easily fitted up for school purposes.

The first convent home of the sisters was a ten-room, two-story frame building at the corner of Wyoming and Elm streets, the property of H. B. Conahan. The sisters remained here one year, when they removed to the Giblin house at the corner of Birch and Wyoming streets. This property was opposite the club house which had been purchased for the sisters by the parish. Although the house lacked the comforts and conveniences of the Conahan building, the sisters remained there until 1881, when, on account of the extreme cold of the winter and the difficulties of keeping out the snow and rain, the sisters removed

[1] Died at St. Joseph's Convent, Hazleton, May 17, 1928.

to the second floor of the club house, which was at this time used for school purposes, retaining, however, the third floor and the basement as classrooms. Later in the same year, 1881, the new convent, the present St. Joseph's, erected on a lot adjoining the club house, was ready for occupancy.

The parish school was opened in the "club house" on the first Monday in October, 1874; three hundred and fifty pupils registered. The children were graded and distributed according to their rank in five classrooms, including the basement. At the same time a night school was opened for men and boys who were employed during the day. The attendance at the beginning of the night school was about forty to fifty pupils. During the strike of '75, this number was doubled. Married men with families came to learn "to read, to write, and to cipher."

In 1880 two sisters from Hazleton opened a school in the basement church of St. Raphael, Harleigh, then a station attended from Hazleton. The sisters went to and from Harleigh every day in a buggy, and continued to teach here until 1886, when, by reason of mine caves, which made the road unsafe, school had to be closed. The generosity of the people, chiefly Irish and of Irish descent, is still a living tradition and the subject of convent records in Hazleton. The privations which are remembered were the result of the severity of the climate and surroundings, not the fault of the people. Provisions, fuel, potatoes, bread, meat, eggs, sometimes live chickens and geese, were brought to the sisters, who placed them under the seat of the buggy and brought them home to Hazleton.

The number of pupils in St. Gabriel's School so increased as to make it necessary to bring recruits from Buffalo. Four sisters came to aid in the work between 1876 and 1880, and Sunday Schools were opened in Jeanesville, Stockton, Humboldt, Frenchtown, and Harleigh. The sisters went to these places in a buggy to instruct the children

in Christian Doctrine, either after Mass or during the afternoon.

In July, 1891, while Mother de Chantal Geary was in office, a new convent chapel was completed and blessed. In the following January, 1892, a "squeeze" in the mine under the convent made it imperative for the sisters to remove from the convent which was considered unsafe. The rector, Father Cummiskey, and his assistant priests, turned over the parish residence for the use of the sisters. The priests in the meantime lived in rooms over the old Lehigh Valley Railroad Station and remained there from January to November, 1892, when the danger of a cave was pronounced to be past, and the sisters returned to their convent.

In June, 1900, St. Gabriel's graduated its first high school class, which consisted of five members. Father E. S. Phillips, pastor, presided at the graduation. In 1911 the corner stone of the present St. Gabriel's Parish School was laid. The school was blessed September 24, 1912, and rated a first-class high school by the State Department of Education, 1914. The commercial school, which was discontinued for a number of years, was again opened, September, 1920.

In the fall of 1886, the sisters of Hazleton opened a new house and parish school, St. Ann's, Freeland, Sister M. Josephine Byrnes, superior. The work of preparing the foundations of this new school and convent had been done by the men and boys of the parish, during free days and hours, under the direction of Father Fallihee. On August 28, two sisters went to Freeland to register the pupils. Two hundred and fifty names were listed for attendance, but when school opened, September 3, the children trooped in from the neighboring places: Drifton, Freeland, South Heberton, Upper Lehigh, Jeddo, Sandy Run, Pond Creek —a range of about four or five miles. Instead of two hundred and fifty there were three hundred and eighty-six

pupils to be provided for; accordingly, a room was fitted up in the basement of the church to accommodate the overflow. In order to obviate the suffering from the cold experienced by the sisters in Hazleton, Father Fallihee had the exhausted steam from the Drifton mines brought in pipes over ground to heat the convent and school. The device proved very successful in heating the buildings. The people of the congregation have lived up consistently to the traditions of the Irish Catholic generosity in the mining towns of Pennsylvania.

In 1875 a distinct foundation of the Sisters of Mercy from the mother house in Pittsburgh was made at St. Mary's, Wilkes-Barre. Eight sisters arrived September 8, and took up their residence in the old rectory of St. Mary's on Canal Street, now Pennsylvania Avenue. The pioneer sisters were: Sister M. Regina Cosgrave, superior, Sister M. Josephine McCaffrey, Sister M. Baptist Coyle, Sister M. Louise Griffin, Sister M. Alberta Breen,[3] Sister M. de Ricci McQuade, Sister M. Amelia McGrath, and Sister M. Columba O'Brien.

St. Mary's Parish School was opened October 11, in the old church, St. Mary's on Canal Street, which had been fitted up for school use. Four hundred pupils were enrolled at the beginning; the attendance soon increased to over five hundred, making it necessary to bring two more sisters from Pittsburgh before Christmas. In the spring of 1876, the sisters removed from the old rectory, Canal Street, to the Miner property, adjoining the present St. Mary's then in course of erection, which was burned March 21, 1920. In September, 1876, the new convent was sufficiently complete to enable the sisters to open their academy; about fifty pupils (girls) registered at the beginning. The subjects taught were: Christian Doctrine, reading, writing, arithmetic (practical and mental), spelling, geography, history, algebra, astronomy, drawing, painting, wax-work,

[3] Died at Mercy Hospital, Wilkes-Barre, Pa., Jan. 3, 1929.

sewing, and needlework. Once a week the pupils assembled for vocal music.

A program of the "Order of Exercises" of the closing of St. Mary's School in 1877 is an evidence of the work done by the pioneer Catholic sisterhoods. The fact that parents and friends of the children left their work to attend the exercises which lasted almost the entire day is a visible proof of their appreciation of Catholic education half a century ago.

The first candidates to enter St. Mary's Convent and persevere were Catherine Keegan and Delia McGann both of Wilkes-Barre. They entered on August 28, 1879, and received the white veil, March 29, 1880. The former was given the name Sister M. Austin, the latter, Sister M. Catharine. Two years previous, August 29, 1877, Ellen Hanks and Mary Harter entered St. Mary's Convent, Pittsburgh, which was then the mother house, to receive novitiate training for the Wilkes-Barre community. Both received the habit and white veil in Pittsburgh and the names, Sister M. Cecilia and Sister M. Evangelist, respectively. They were professed in St. Mary's, Wilkes-Barre, March 30, 1880.

The pupils of St. Mary's Parish School, Canal Street, came not only from Wilkes-Barre, but carrying their "dinner cans," they walked from Ashley, Miners Mills, Plains, Parsons, Plymouth, Nanticoke, and Sugar Notch. A letter of Dr. James J. Walsh,[8] one of St. Mary's pupils in 1876, to his former teacher, Sister M. Celestine, will best describe the routine and quality of the work done in "old St. Mary's," Canal Street. Dr. Walsh was one of the youngsters who came from Parsons to St. Mary's.

I am not likely to forget my experience at St. Mary's Parochial School, Wilkes Barre, on Canal Street, I believe they call it Pennsylvania Avenue now, in the old church building which was remodeled into quite a presentable set of school rooms with glass partitions. I have known schools that were built purposely for schools

[8] Noted physician, writer, and lecturer.

that were not so suitable for school work. It is true that we were surrounded by the grave stones of the old churchyard, but most of the bodies had been removed and no one had been buried there for many years and we made a fine playground out of it very soon. I brought my dinner and we all sat around the register, a couple of dozen of us altogether who stayed during the noon hour, and then we went out and played "shinny" with just as much zest as if we had nicely leveled playground, and no hint of death about it all.

I did not get to St. Mary's the first year that it opened, because we lived nearly three miles away from the school and would have to take the train every morning at about 8:20; it was late most of the time, and that seemed a good deal to ask of a boy only ten as yet, and his sister of eight. I went there in the fall of 1876, interrupting the year's work in October by spending a wonderful week (how full of memories it all is) at the Centennial in Philadelphia with my father.

I was just eleven and a half when I went to St. Mary's but that age would give no idea at all of how important I thought myself. I had been the sole member of the "highest class" in Parson's Public School for a year, studying what was called Philosophy, with Steele's *Fourteen Weeks Course in Natural Philosophy* as a textbook, and having graduated out of United States History, was studying European History, to the amazement of the country boys and girls in the other classes, for we had the four higher grammar classes in that room. I think that I had a very definite impression that there were not many things to know that I did not know something at least about, and that it would only require a little more time to round out my knowledge. I wish I had half the knowledge *now,* that I thought I had *then,* but then if we had half the knowledge at fifty, plus *that* we thought we had when we graduated at high school, or even at college, we would be making wonderful advance in knowledge. I felt, however, that I had been well taught, and I still think I was. I believe that my teacher, Mr. Hall, has since become the county Superintendent of Schools, and everybody knows that he has always been a real teacher. Well, I take credit to myself for having broken him in somewhat, to teaching pupils more than the curriculum called for, and giving them the incentive to do good work.

Under the circumstances, however, it is easy to understand that

I was not sure whether the "good Sisters" whom my father thought so much of, could really teach me anything or not. It was several years now, and several years at my age of ten, are nearly a quarter of a lifetime, since I had graduated from the care of lady teachers. I had very pleasant memories of their kindness to me, and interest in me, when I was a little fellow, and now I look back with a great deal of gratitude for what they did for me. Two of them at least, Mrs. Callary (Miss Morrow) and Mrs. Ward (Miss Kelly) are still alive. At the age of eleven, however, I felt of course, that women were good enough to teach "little children" but scarcely "grown ups." My father's thorough-going reverence for the Sisters impressed me deeply, but still I felt that even he was not quite a competent judge as regards things intellectual.

Of course, "the Sisters" might teach me something about religion, though I had been serving on the altar for several years already, and felt duly impressed with the idea that I was a very important part of the "church services," and one of the dispensers of the Word, though of course, as yet only in a minor capacity. Every Sunday for several years I had had to repeat a lesson of the Catechism to my father, and he insisted on its being word for word. I got a prize for knowing that particular Catechism afterwards when I went to college and I still think in terms of answers in it. I should say that every child ought to be made to do what I did, though I remember how long that hour seemed on Sunday afternoon, because amid home distractions it took me nearly an hour to learn that Catechism lesson. The knowledge of it made me feel, however, that there was not much I did not know about religious matters, so that question of what the "Sisters" might be able to teach me remained uppermost.

I was rather surprised to find in the course of the very first few weeks how much there was that the Sisters could teach me. As I look back on it now, I wonder how my teacher, good Sister Celestine ever did it. She is still alive [4] and still doing good work and I think it must be a reward of merit for having done this first task of hers so well. She had seventy-five of us between the ages of ten and fourteen, just when a boy is not a child, and when he has no manly instincts stirring in him, and he is the most difficult to manage.

I had an idea that most of the boys (and some of the girls) had

[4] She died, since this letter was written, at Mercy Hospital, Wilkes-Barre, March 28, 1924.

been sent to school to the Sisters because at other schools they had been able to do nothing with them, and doting parents fondly hoped that the Sisters might be able to manage us. Eight years afterwards I remember trying to teach forty boys of about the age that we were, in a preparatory class at college, and it was a nightmare just to keep discipline in class, without trying to teach them very much.

The thing above all that I found when I got to the Sisters' School, was that I had a lot of things to relearn. I knew a lot of information rather vaguely. I was pretty good at Grammar, but it was rather as a memory lesson than as a thought exercise. Now I had to do definite parsing exercises, and it was quite another question. That training was fine for me, it saved me a year in high school later, for in spite of my years, they skipped me two classes at college in the grammar department as it was called, and so I graduated with A. B. at the age of nineteen years and two months. And none too early it seems to me. When I see boys graduating from high school at that age I scarcely know what to make of it.

The other lesson that comes back to me was Arithmetic. I had always liked what I was pleased to call mathematics, but now we not only learned the rules and did some typical examples but we had problems given us and we had to think. It was a fine training. In Mental Arithmetic besides we were given some excellent work that somehow interested us, and there was a definite competition that aroused us to our best efforts.

I have always felt that it was the men who were with me in the class who helped a great deal in giving incentive. Tom Hart was as clever as he could be in those days, and his brothers, Dan and Joe, and dear old Tom Clinton as thorough, and then there was Joe Walsh and John, his brother, since the great missionary, and ever so many others.

One feature of our work that always stayed by me was our bookkeeping. We kept a set of books, and if others got as much out of it as I did, they must still remember with satisfaction that training.

For some reason, dear old Father O'Haran wanted lectures in architecture given. Strange as it may seem, for this is getting to be nearly fifty years now, it will be forty-five at least next year, Father O'Haran thought that he could raise the taste of the Catholic community by giving a training in architecture. He thought that if any

of us were to become priests, we would know more about building, and those of us who did not would have a better appreciation of what was good in the building line, and so raise the standard of our churches and public buildings. The dear old man was a full generation ahead of his time. He had the right idea.

Of course, we did not get very much architecture, but whatever it was, it enabled me to classify orders and styles of architecture for all the rest of my life. I remember I did some of the drawing because I was in the drawing class and then Bob Rutledge came along, and without being in the drawing class proved to be ever so much better than I was in making the pictures, but my drawing has made me dare to tackle drawing anything that I wanted to illustrate on the board in my teaching and even to sketch things while I was studying medicine, so that it has proved of as great practical value as the architecture.

I suppose most educators would think that it was not worth while introducing boys of twelve to architecture, but it proved a valuable excursion into the aesthetic.

The other feature of school life which interested me at old St. Mary's was the dramatics. We had our play a couple of times a year it seems to me, and I can still remember how deeply impressed I was with the first one, *Pancratius,* and how much it made *Fabiola* live for me. I went and read the book and I have often lectured on *Fabiola,* the great founder of Christian hospitals and social service, since and never without getting some of that sense of reality that came from having taken part in the play. And then we had *The Hidden Gem,* so it seems to me anyhow, and I think that is the way to introduce young folks, and especially boys, to dramatic literature. The idea of letting them play farces, popular, transitory productions, when they have to spend so many hours in the study and thought about them, seems a very great mistake.

Those two years at St. Mary's loom larger in the memories of my educational life than any other two and I think more than any four or five other years. The secret of it was, we did not have many things to learn; we concentrated attention on the few we had and they make deep impressions and we got just as thorough grasp of them as could be expected from our minds. But we had to work for ourselves in school hours while other classes, two or three of them at least, were reciting and sometimes I think that hearing the

mistakes of our juniors, made our own knowledge deeper and clearer of things we thought we knew, but really had scarcely grasped. I think that very probably it was because of the interest aroused and the competitive incentive that discipline in so large a class, many of them rather cantankerous characters, proved so feasible.

Certainly I got the equivalent of a good year of High School work while at St. Mary's before I was thirteen, and that was just what was allowed me at Fordham on it.

Dr. Walsh in his letter becomes reminiscent in his reflections, comparing St. Mary's of '76 with the schools, systems and results of the present. He says:

I am quite sure that whatever was the intention, we got the equivalent of at least two years of high school in our time. I find it almost impossible to understand young folks in our time having to go until nineteen and twenty before they graduate from high school. There is something wrong with the system or with them.

A night school was opened at St. Mary's from the beginning, and later commercial courses were added for the benefit of the night pupils. The first class (twelve pupils) of St. Mary's Commercial Night School was graduated in 1898. In the commercial night school, besides the subjects of the grammar grades, courses were given in stenography, typewriting, advanced arithmetic, penmanship, commercial law, and English.

In November, 1899, appeared the first issue of the *Lily of the Valley*, a literary magazine which was published monthly by the pupils of St. Mary's Academy and Parochial School; it continued until 1901. The departments that appear in the periodical with their respective editors are as follows:

Editor-in-chief, Mary Feldman; Literary Editor, Florence M. Gallagher; Music Editor, Regina S. Gagion; Exchange Editor, Pearl M. Ring; Business Manager, Joseph Moran. There are reporters also listed in the staff.

The first class, eight in number, of St. Mary's Academy

was graduated June, 1895. This academy merged into St. Mary's High School and the first class of eleven was graduated June 22, 1908. In the fall of 1913, three laboratories for chemistry, biology, and physics were placed in the school of St. Mary's which was rated as a first class high school by the State Board of Education, in the spring ot 1914. The growth of St. Mary's has been consistent from its beginning.

A second foundation from the mother house in Pittsburgh was made in Towanda by request of Rt. Rev. William O'Hara, September, 1877. Five sisters, Sister M. Clement Confer in charge, were sent to open the parish school of SS. Peter and Paul together with the academy of St. Agnes in the convent, formerly the residence of Mr. C. L. Ward, which had been acquired by the rector, Rev. Charles F. Kelley for the use of the sisters. School opened October 22, 1877. Two classrooms were fitted up in the "barn" of the Ward estate. On the morning of the opening the crowd of children made it necessary to prepare a third room. By the first of November the number had so grown as to require two new sister-teachers from Pittsburgh. The number of pupils listed in the *Catholic Directory* is two hundred and ten. From the beginning the sisters were given charge of the Sunday Schools and the instruction of the children in the out-missions. One of the most interesting and most fruitful of missionary experiences was Barclay, a small mining town twelve miles distant. The working people of this place were all Catholics, and it was referred to by Father Kelley as the "oasis" in the non-Catholic "desert" of Towanda. The cold in winter was painful to those going to these out-missions, and the convent records tell us that the sisters' feet were nearly frozen on the way, with no relief in sight when they reached the church but a stove near the altar rail where the priest would sometimes find it necessary to thaw out the frozen purificator. There was compensation, however, for

these physical trials in the loyal correspondence of the good people of Barclay and their children. St. Agnes' Academy was continued until it merged into St. Agnes' High School which opened in a new building in 1896. This high school was rated and registered by the State Board of Education as a first class high school, May, 1916.

St. Vincent's Parish School and Convent in Plymouth were opened from Wilkes-Barre in 1883, Sister M. Clement Confer, superior. The number of pupils given in the *Catholic Directory* is three hundred. This school has at present, 1928, a four years' high school course.

The Sacred Heart Parish School and Convent, Plains, were opened in the fall of 1884 by the sisters from Wilkes-Barre, Sister M. Pancratius Breen, superior. The *Catholic Directory* gives the number of pupils as three hundred and thirty. This school was rated a first class high school in 1916, but owing to caves in the mines, the building was condemned as unsafe, and the school accordingly closed. The sisters conducted a private school in the convent at Plains until September, 1924, when, the mine condition having been pronounced safe, classes were reorganized in the school. St. Francis' Parish School, Nanticoke, the third foundation from Wilkes-Barre, was opened September 4, 1889. Five sisters comprised the community, Sister M. Evangelist Harter, in charge. The number of pupils listed in the *Catholic Directory* is one hundred and eighty-six.

The *Catholic Directory* of 1896 gives notice of the Sisters of Mercy as follows:

> Convent of Mercy, Wilkes-Barre, founded September 8, 1875. The sisters conduct establishments in the Diocese of Scranton.
>
> Professed sisters, 43; novices, 8; postulants, 2; academy, 1; parochial schools, 8; pupils, 2020.

Mercy Hospital, Wilkes-Barre, was opened March 7, 1898, with Sister M. Alberta Breen as the first superior. The day of incorporation was February 7, 1899, and the

Board of incorporators were: Hon. John T. Lenahan, James A. Keating, Charles Stegmaier, Rev. Richard A. McAndrews, John M. Ward, Hon. Thomas Maloney, Sister M. Francesco Cramer, Sister M. Evangelist Harter, and Dr. F. P. Lenahan. A nurses' training school was opened from the beginning. From time to time additions were made, the most important of which was begun March 17, 1925, by Sister M. Bernard, and completed in the spring of 1928, at a cost of $750,000. This wing gives an extra capacity of two hundred beds. The altar in the new chapel was consecrated by Rt. Rev. Thomas C. O'Reilly, Bishop of Scranton, June 5, 1928. From the beginning the hospital has treated 156,237 patients; 15,600 of this number have been treated free of charge.

Meantime, 1899, the two distinct mother houses of the Sisters of Mercy in the Diocese of Scranton became united. This movement was deemed expedient by Rt. Rev. M. J. Hoban, Bishop of Scranton, who, at a joint assembly of both communities, April 3 and 4, pointed out the advantages to be derived from union. However, the decision for or against the union was left in the hands of the sisters. The wish of ecclesiastical authority was the wish of the sisters; therefore, the union took place. At this time there were in the Wilkes-Barre community sixty-five members; in the Hazleton community, thirty-three.

On May 18, 1899, the election of the mother superior to govern the combined community took place in St. Mary's Convent, Wilkes-Barre, which became the mother house of the Sisters of Mercy in the Diocese of Scranton. Mother M. Francesco Cramer was elected superior, Mother Teresa Cantillon, Mother Assistant, Sister M. de Ricci McQuade, Bursar, and Mother Agnes McGurn, Mistress of Novices. The Superior and Bursar were members of the Wilkes-Barre community, while the Mother Assistant and Mistress of Novices belonged to the Hazleton community.

In 1903 the sisters opened a school in St. Stephen's Slo-

vak parish, Plymouth, at the request of Father Dianiski and with the bishop's approval. The eight grammar grades were taught in this school where the sisters continued for about ten years, when the Sisters of SS. Cyril and Methodius, trained especially for Slovak schools, took charge. The sisters were much loved by the people and children, and the memory of Sister M. Joseph, one of the teachers who died since, still lives in the hearts of the people.

In 1904 the sisters from Wilkes-Barre opened a new parish school of the Holy Family in New Philadelphia in the Archdiocese of Philadelphia. Five sisters, Sister M. Evangelist Harter, superior, opened this new foundation. The pupils enrolled are two hundred and twenty-five in the eight grammar grades. From 1906 to 1909 two sisters from St. Mary's, Wilkes-Barre, had charge of the Polish School, St. Mary's on Park Avenue. They walked to and from school every day from the convent, St. Mary's. The school then had an attendance of three hundred. Later, the Sisters of Mercy withdrew and the Bernardine Sisters took charge.

In 1906 the sisters were requested to take charge of the Joseph Ratti Hospital [5] in Bloomsburg, Columbia County, Sister M. Stanislaus Denny, superior. The sisters were a great curiosity to the people of this non-Catholic section. The attitude of the "natives" was anything but encouraging. Many refused to be admitted to the hospital unless they were assured that "those women," as they termed the sisters, would have nothing to do with them. This prejudice was soon overcome when the kindness and charity of the sisters became known. Circumstances made it necessary to withdraw the sisters in 1915. While the sisters remained in Bloomsburg they instructed the children and prepared them for the Sacraments at Bloomsburg and Berwick.

During the next three years three schools were opened: in Georgetown, 1909, the sisters opened St. Joseph's Con-

[5] Named after the founder, Joseph Ratti, a relative of Pope Pius XI.

vent and School with six sisters in charge, Sister M. Teresa Walsh, superior. The attendance at this school at the opening was about two hundred. The eight grammar grades are taught. In 1910 the sisters were called to take charge of the school of the Slovak Parish of SS. Cyril and Methodius, Lebanon, in the Diocese of Harrisburg. Five sisters, Sister M. Dionysius Campbell, superior, formed the community. Holy Trinity School, in the Slovak Parish of Maltby, was opened in the basement of the church in 1911. Three sisters taught the eight grades in English; a layman had charge of the Slovak. At present the Slovak Sisters teach there.

The Victory House, Wilkes-Barre, adjoining St. Mary's Convent was opened in July, 1909. The purpose of this was to give a home to self-supporting girls and women. This institution opened with four girls; before the end of the year the number had grown to thirty, all the house could accommodate. After the fire at St. Mary's, March, 1920, the sisters needed this building for their own shelter and the Victory House [6] was closed.

In 1914 at the request of Bishop Garrigan of Sioux City, Iowa, the Sisters of Mercy from Wilkes-Barre, Sister M. Cecilia Houston in charge, made a new foundation in Early, Sac County, Iowa. They opened there the parish school of the Sacred Heart. By reason of the distance in the wide-extending farming districts, some of the pupils were given board and lodging in the convent during the school week. The pupils from the beginning numbered about ninety. The high school courses were added in 1915, and each year some of the sisters' pupils have been admitted to different Western colleges.

A second school was opened in the same diocese by the sisters of Wilkes-Barre in 1915 at Larchwood, Iowa, Sister M. Xavier Usher, superior. This community now num-

[6] The Victory House was reopened in October, 1924, to serve its original purpose.

bers nine sisters. A four years' high school course, accredited by the State, has been added. During the winter months, there are from thirty to forty boarders. The number of pupils enrolled is one hundred and twenty.

Two additional schools were opened in the same diocese: at Manilla, 1917, Sister M. Xavier Usher in charge; and at Rockwell City, 1919, with Sister M. Angeline Gough, superior. At Manilla, the parish, Sacred Heart, is made up of only forty families. Sixty pupils attend this school. The pupils of the eighth grade take examination for the town high school, where their proficiency and conduct are remarked by those in charge. In Rockwell City the former County Court House had been acquired and remodeled for a school and convent, giving the sisters the advantage of comfort and convenience, and making the combined school and convent one of the most beautiful in the diocese. The generosity of the people of all these Western foundations is spoken of and recorded by the sisters with gratitude. Because of a more urgent need elsewhere the sisters from Manilla and Rockwell City were recalled to the mother house at Villa St. Teresa, Dallas, Pennsylvania; the former, June, 1927; the latter, June, 1928, and the Sisters of Mercy from Davenport assumed charge.

A Conservatory of Art and Music was opened at 25 South Washington Street, Wilkes-Barre, in 1916. Classes in needlework also were organized. The community comprised: Sister M. Stanislaus Denny, Sister M. Carmel McNelis, Sister M. Ambrose Reirdon, Sister M. Borgia Curran, and Sister M. Dominica Howard. The Conservatory closed in 1918, and the sisters returned to St. Mary's where they continued the work in Art and Music in St. Mary's studio.

Meantime the school of St. George, Maronite parish, Wilkes-Barre, was given into the charge of the Sisters of Mercy in 1916. The sisters teaching here lived at St. Mary's. Fifty pupils attended this school where the children were taught Christian charity and kindness as well as

the English branches. Evidence of this was shown by the children and people at the death of Sister M. Margaret who had taught in this school for four years. In 1917 the sisters from Wilkes-Barre opened the parish school of St. Mary Magdalen, Honesdale, Sister M. Dionysius Campbell, superior. Later, Honesdale Catholic High School was opened, which is accredited by the State. A circulation library also has been installed in the school.

The Mercy Hospital in Scranton, formerly known as the Dr. Reed Burns Hospital, was acquired by the Sisters of Mercy in 1917, Sister M. Ricarda Cavan, superior. The hospital was incorporated June 6, of the same year, with the following as incorporators: M. J. Hoban (The Rt. Rev. Bishop), E. J. Lynott, C. G. Boland, George W. Clarke, Timothy Burke, Robert C. Wills, and P. J. Ruane. Sister M. Ricarda was made superintendent and treasurer. Since the hospital has been opened, 20,343 patients of all creeds and classes have been treated; over two thousand of these were free patients. A training school for nurses has been opened and its course registered for the State of Pennsylvania. For a time, the pupil nurses were required to spend three months at the Mercy Hospital, Wilkes-Barre, for ward duty.

During the epidemic of influenza which ravaged the State and the entire country in the fall of 1918, Mercy Hospital, its Medical Staff, its sisters and nurses contributed their part to the control of the disease and won the admiration of all classes in the city. The efficiency of the work done, moreover, earned the approbation of officials in the city and the State. Dr. Charles H. Miner of Wilkes-Barre, the County Medical Director of Luzerne County, acknowledges the services of the sisters in the following:

It gives me great pleasure to testify to the wonderful services rendered by the Sisters of Mercy during the Influenza Epidemic in the year 1918, in the Hazleton and Wanamie Emergency Hospitals, also district nursing, and especially in Wanamie where the emer-

gency was very great; sacrificing their physical health, they helped to save the lives of patients who were so terribly ill, as well as nurse those who were dying in those crowded institutions.

(Signed) CHARLES H. MINER,
County Medical Director.

The records of Mercy Hospital show the total number of cases, including pneumonia, two hundred and sixty-four. There were one hundred and thirty-one cases of pneumonia and the number of deaths from the epidemic in the hospital was eighty-seven. The sisters from St. Mary's Parish and High School and other schools in the valley, after the schools were closed in October, were assigned to regular duty in emergency hospitals and to the care of the sick in their homes. Both in the city and the surrounding towns, the conditions as experienced and described were appalling. Two sisters, Sister M. Gonzaga and Sister M. Avellino, were sent, by request of the State authorities at Harrisburg, to care for the insane at Schuylkill Haven, whose attendants and nurses had been stricken with the disease. Two nurses from Mercy Hospital died during the epidemic, victims of charity. Sister M. Patricia McLaughlin died at St. Mary's Convent, November 7, 1918, having contracted the disease while district nursing. She was professed on her deathbed.

At Mercy Hospital in Scranton the heroic work of the staff, the sisters and nurses, during the epidemic, has been publicly acknowledged by the officials of the city, by the Rt. Rev. Bishop, and by the priests.

It is the duty of a Sister of Mercy, as directed by Mother McAuley, to visit the poor in their homes, and the unfortunate in the prisons. The sisters in the Diocese of Scranton have followed this direction and have proved by experience what good can be accomplished by bringing consolation and courage into the life of the unfortunate and of the disheartened. The evidence of gratitude on the part of men in prisons, is also an assurance to the sisters that much

good is accomplished in the name of the Master whom they serve.

In 1914 the sisters purchased ninety-nine and two-fifths acres of land for a new mother house and novitiate at Dallas, Pennsylvania. The leading men, Catholics and non-Catholics of Wilkes-Barre and other cities throughout the diocese, have coöperated generously to realize this new undertaking. However, the abnormal conditions of war times made the financial resources of the community a problem; consequently, operations on the new building were deferred until 1920, when plans were drawn up, and work about to begin when the mother house, St. Mary's, Wilkes-Barre, was destroyed by fire. The loss, two hundred thousand dollars, was partly covered by insurance. To the community, the death of Mother M. Teresa Walsh, who was fatally burned in the fire, was an irreparable loss.

The generosity of the people was not limited in their efforts to aid the sisters who saved nothing but what they wore. The Sisters of Christian Charity, represented by their superior, Mother Reinharda, opened their doors to the sisters of St. Mary's. The novices and postulants were given a room in the Mallinckrodt Convent for a novitiate. Here the Sisters of Charity provided, not only a home, but food and clothing for seven weeks and would accept no material reward. The living charity here exemplified is a reflection of the charity of Christ for whom they have given up their lives in holy service.

The ceremony of religious reception arranged for St. Mary's, April 5, took place in the chapel of Mallinckrodt Convent, April 5, at three-thirty in the afternoon. The ceremony was performed by Rev. J. J. Curran, assisted by Rev. Charles J. Goeckel and Rev. William A. Healey. The sisters who were received and who have persevered are: Sister M. Consuela Mallon, Sister M. Daniel Gildea, Sister Margaret Mary Ryan, and Sister M. Josepha Goodwin.

Meantime some of the sisters were accommodated in the

Victory House, a home for self-supporting young ladies, which had been vacated at the time of the fire; others made their home in the Conyngham Mansion on the corner of River and South streets. The use of this building, vacant at the time of the fire, was given to the sisters by Messrs. John and William Conyngham. The sisters remained here until July 1, 1921, when St. Mary's was ready for occupancy.

College courses were given at St. Mary's High School by sisters holding A.B. degrees. These courses were accredited by Colleges and Universities. State Normal School courses were given at St. Mary's High School since September, 1921, with the approbation of Dr. Finnegan, State Superintendent of Public Instruction. The departments of art and music have reached a high degree of efficiency during the past few years. The public music recitals and exhibitions in art attest this efficiency.

Ground for the new building in Villa St. Teresa, Dallas, was broken on June 3, 1921, the Feast of the Sacred Heart, by the Rt. Rev. Bishop Hoban, Reverend Mother Mercedes, who was superior at the time, and a representative delegation of Catholics from Wilkes-Barre and the valley witnessed the ceremony. On August 15, 1924, the mother house was transferred from St. Mary's Convent, Wilkes-Barre, to Villa St. Teresa, Dallas, Pennsylvania. College Misericordia was blessed on September 15, by Rt. Rev. M. J. Hoban, Bishop of Scranton. Several prominent men addressed the large concourse of people who assembled to witness the ceremony, among whom were Attorney James M. Stack, Wilkes-Barre, James J. Walsh, M.D., Ph.D., Sc.D., a pupil of "old St. Mary's" Wilkes-Barre, and his classmate at the "old school," Daniel L. Hart, Mayor of Wilkes-Barre. On September 24, 1924, the college opened with a solemn High Mass celebrated by the Rev. T. Carmody, chaplain. Fifty students registered at the beginning.

The first faculty of the college follows: Mother M. Ricarda Cavan, President, Ex-officio; Mother M. Catherine

McGann, Ph.D., Dean; Rev. T. Carmody, M.A., Professor of Religion and Philosophy; Rev. J. J. Featherstone, A.M., J.C.L., Professor of Sociology; James J. Walsh, M.D., Ph.D., Sc.D., Litt.D., Professor of Physiological Psychology; Sister M. Bernadette Kennedy, A.M., Professor of Comparative Literature, Instructor in English; Sister M. Pierre Desmond, M.S., Professor of Chemistry and General Science; Sister M. Cyril Reilly, A.M., Professor of Physics and Biology; Sister M. Borromeo Dunn, A.M., Professor of Latin and Greek; Sister M. Eulalia Herron, Ph.D., Professor of English and History, Instructor in Logic; Sister M. Jerome Barrett, A.M., Professor of Psychology and Spanish, Instructor in Education; Sister M. Immaculata Garrahan, A.M., Professor of Mathematics, Instructor of English and Spanish; Sister M. James O'Brien, A.M., Professor of French, Instructor in Education and Latin; Sister M. Borgia Curran, Mus.B., Professor of Vocal Music and Piano, Instructor in Harmony; Rosanna McKenny, M.D., Instructor in Hygiene and Physiology. Special Lecture Courses: Rev. T. J. McGourty, Ph.D., Latin and Greek Literature; Frederick Paulding, Dramatic Literature; S. M. R. O'Hara, Attorney, Parliamentary Law.

On April 28, 1926, C. D. Kock, Ph.D., Deputy Superintendent of Public Instruction, visited the college and inspected the work being done in the different departments. The result of this inspection may be gleaned from a letter to Mother M. Catherine, Dean of the college:

January 12, 1927.

MOTHER M. CATHERINE,
Dallas, Pennsylvania.
Dear Mother Catherine,

Enclosed herewith please find copy of a letter sent by mail to Mr. Morris as the attorney for College Misericordia. Please accept the best wishes of the President and the members of the State Council of Education upon your achievement in bringing the college to the

present accredited status, and permit me to say that we shall be glad to coöperate in every way possible in future plans.

Sincerely yours,
(Signed) JAMES N. RULE, Secretary,
State Council of Education.

The letter referred to follows:

January 12, 1927.

JAMES L. MORRIS, Esquire
Wilkes-Barre, Pennsylvania.
Dear Mr. Morris,

Enclosed herewith please find endorsement showing favorable action of the State Council of Education on the petition of College Misericordia for power to confer degrees.

Permit me in behalf of the President and the members of the State Council of Education to congratulate the Board of Trustees and the faculty, particularly Mother Catherine, on the status which this institution has now reached, and to say further that we shall be glad to be of service in promoting the development of College Misericordia in any way we can.

Sincerely yours,
(Signed) JAMES N. RULE, Secretary,
State Council of Education.

The first commencement exercises of College Misericordia took place in Irem Temple, Wilkes-Barre, Pennsylvania, on June 14, 1927. Four young ladies received the degree of Bachelor of Arts, and one, Bachelor of Science. Those who received the degree of Bachelor of Arts are: Gertrude Frances O'Connell, Nellie Marie Ward, Evelyn Jean Bravman, and Irene Mary Harkins; on Estelle Jane O'Donnell was conferred the degree of Bachelor of Science.

The candidates were presented by the Rev. John J. Featherstone, M.A., J.C.L., Diocesan Superintendent of Schools, Scranton, Pennsylvania. The Very Rev. James S. Fagan, then Diocesan administrator, conferred the diplomas and also addressed the graduates. The Baccalaureate Address was delivered by Arthur Hobson Quinn, Ph.D.,

Litt.D., Professor of English, University of Pennsylvania.

In the spring of 1928 the sisters received a gift of sixty-five thousand dollars for the purpose of erecting a residence hall at College Misericordia, Villa St. Teresa. Ground was broken for the new building on June 12, 1928, by Rt. Rev. Thomas C. O'Reilly, Bishop of the Diocese of Scranton. Mother M. Ricarda, superior of the Sisters of Mercy in the Diocese of Scranton, and other members of the council were present, as were also a delegation of priests and interested friends.

Between 1923 and 1928, six communities were sent from the mother house to open convents and schools in the Diocese of Brooklyn, New York: St. Aloysius' Convent and School, Great Neck, Long Island, August 30, 1923; St. John of God Convent and School, Central Islip, Long Island, September 3, 1924; Sacred Heart Convent and School, Bayside, New York, September 3, 1925; St. Joseph's Convent and School, Babylon, Long Island, August 27, 1927; St. Anastasia's Convent and School, Douglaston, New York, August 24, 1928; St. Boniface Martyr Convent and School, Sea Cliff, Long Island, August 23, 1928.

During the fifty-four years (1874-1928) that the Sisters of Mercy have been in the Diocese of Scranton, they have directed their energies chiefly along the educational line. This phase of work peculiar to the institute received a new impetus in 1911, when the Catholic University established a branch for the education of religious women. Since that time the community has been represented, not only at the Catholic University, but also at other leading Universities and Colleges throughout the country. At the opening of College Misericordia, Villa St. Teresa, Dallas, in 1924, in view of their college degree, the sisters immediately took advantage of the courses offered.

The sisters in the hospitals, while devoting their lives to the care of the sick, have not lost sight of the fact that

the advancement in scientific equipment calls for a parallel advancement in the mental equipment of the registered nurse. In all fields of endeavor the sisters have realized that the sustaining power comes from above; that spiritual vigor is needed in accomplishing God's work.

CHAPTER XIX

IN THE DIOCESE OF DENVER

And there were in the same country shepherds watching, and keeping the night watches over their flocks.—Luke ii. 8.

FIVE Sisters of Mercy left St. John's Hospital, St. Louis, headquarters of the Sisters of Mercy in the Diocese of St. Louis, Missouri, February 8, 1882, to establish the works peculiar to the Mercy Sisterhood in the Diocese of Denver, Colorado. The foundation comprised: Sister M. Michael Cummings, Sister M. Euphrasia Hanker,[1] Sister M. Ignatius de Hatre, Margaret Coleman, a postulant, and Sister M. Baptist Meyers, superior. Immediately on their arrival in Denver, February 11, they went to the residence of Bishop Machebeuf who received them graciously. On the following day, February 12, they reached Conejos where they located temporarily.

Letters of Rt. Rev. P. J. Ryan[2] and Rt. Rev. J. P. Machebeuf relative to the establishment of the sisters in Colorado, show the solicitude and prudence on the part of the bishop in the selection of a permanent residence for the sisters. These letters are of historic interest and are worthy of more than a passing reference.

St. Louis, Mo., Nov. 17, 1881.

DEAR SISTER BAPTIST,

I supposed until lately that you were already established in Colorado. The delay is very annoying. I have sent your letter to Bishop Machebeuf.

Wishing you every blessing, I remain,

Yours sincerely,

(Signed) ✠ P. J. RYAN.

[1] Later, returned to the mother house in St. Louis, Mo.

[2] Later, 1884 to 1911, Archbishop of Philadelphia.

A letter from Bishop Machebeuf to the Mother Superior of the Convent of Mercy, St. Louis, Missouri, explains the delay mentioned by Bishop Ryan in bringing the sisters to Colorado.

Conejos, Jan. 24, 1882.

Rev. Mother Superior of St. John's Hospital

Dear Mother,

Just before leaving Denver for Durango last week I wrote to Bishop Ryan to explain why your good sisters had not yet established a home in Colorado. I reminded him it was when Right Reverend P. J. Ryan made in your name the proposition I cheerfully accepted the kind offer, and mentioned the two particular places where they might be located,—Leadville or Durango.

Having already visited Leadville since my return from Europe, I could give positive information; and said in a second letter that Father Robinson, the pastor, a very zealous, prudent, and liberal man had offered to secure and donate six lots on a good location near the fine brick church he built in 1880. I described also the locality of Durango where I had been in 1879, but could make no offer until after I had visited the place. I have only the application of the young priest for sisters.

To these different offers your sisters answered that they would not like Leadville and would rather go to Durango even by waiting till next Spring.

I was surprised when Bishop Ryan wrote that your sisters were impatient and anxious to be called sooner. How could I take any further step until I would have visited Durango? After my first visit to that place I wrote you to say that Durango was too new to undertake so many things at a time; it was then that I recommended again Leadville where we have now a parish (two parishes) in the city and another one at Robinson, 30 miles on D. & R. G. Ry., but my offer and the proposition of Father Robinson were not accepted; and so now he has made arrangements with the Sisters of Charity (of Leavenworth, Kan.) who have charge of the hospital to give them the parish school with this understanding that any time your sisters would be ready to commence a school they would be willing to resign the school to them. They are now building a school house.

I returned from Durango last night and am sorry to say no hope for sometime of any Catholic school there (because of indebtedness of Church property). I come now to make another proposition: Conejos where I am writing is the county seat of a county settled mostly by Mexicans and miners. Five or six large villages with Church etc. under the care of three Jesuit Fathers. Antonia is a new town on the D. & R. G. R.R., one mile and a half from the Church. The Poor House and County Hospital are under a Mormon family at present, and the people desire sisters instead. This letter is to offer in their name this charge. In my intention it is a first step and by degrees we will go farther. I may succeed in making arrangements for other schools.

In the meantime keep Durango in view of the parish debt, new families will arrive, two or three large towns will combine for school and hospital in Durango.

All arrangements are made for County Hospital and Poor House here. Please answer me in Denver, where I go after next Sunday and tell me if you will accept this proposition and situation at first station.

Yours truly etc.
(Signed) ✠ Jos. P. MACHEBEUF,
Vic. Ap. Colo.

A draft for traveling expenses was enclosed in a second letter from Bishop Machebeuf to the superior at the mother house in St. Louis. The letter follows:

Denver, Feast of the Purification,
Feb. 2, 1882.

DEAR MOTHER,

At my return from my last visit I found your letter, and arranged about passes today. [Other instructions given for their (sisters) arrival in Kansas City, and from there to Denver.]

Please find within draft for $100.00, as help toward traveling expenses.

Yours truly,
(Signed) ✠ Jos. P. MACHEBEUF,
Vic. Ap. Colo.

On April 29, 1882, the sisters removed to Durango. This was their first permanent settlement in Colorado. Visitations of the sick and poor were begun immediately and Sunday School classes were organized. In September a private school was opened for day pupils only. The occupation of the people, mining, prospecting, and agriculture soon forced the sisters to open a boarding school where the children of prospectors could be cared for during the absence of parents. With this purpose in view the sisters visited the different mines and solicited donations for the erection of an academy and boarding school. These visits, though filled with many hardships for the sisters, were productive of much good. The light of Faith, grown dim in many a miner's heart, began to glow and he realized the need of a school wherein the Faith should be kept alive in the hearts of children. In 1882 a property adjoining the church was purchased and the erection of the new school began immediately. It was blessed and opened in 1883; at the opening of the academy the private school in South Durango was closed.

A letter written by Bishop Ryan to Mother Baptist shows the relief experienced by the good bishop in learning that the sisters had, after many uncertainties, established a permanent home in Colorado.

St. Louis, Mo., October 23, 1882.

Dear Rev. Mother,

I was gratified to learn by your note that after so many vicissitudes you and your little community had at length found a home and an opportunity to do good.

Colorado has a great future and your sphere of usefulness will be yearly increasing as will also, I trust, the number of your religious.

Please to pay my best regards to the members of your community and assure them that I shall always have an interest in your welfare.

I wrote to Bishop Machebeuf a strong letter of recommendation and you must all prove me a true prophet.

Wishing you all every blessing, I remain

Yours sincerely in Christ,

(Signed) ✠ P. J. Ryan.

The envelope was addressed as follows:

Rev. Mother M. Baptist,
Convent of Our Lady of Mercy,
Durango, Colo.

During the year, 1883, a two-room building was erected at the rear of the academy for the care of the sick. So far as we know this was the first provision made for public welfare service in Durango. Here on this site, a year later, a temporary hospital, a stone building, was erected. The patients were removed from the old building which was converted into classrooms and a free school was opened during the year, 1884.

The *Catholic Directory* of 1883 mentions the work of the Sisters of Mercy in Colorado thus:

Vicariate..St. Mary's Academy, Industrial School, and Day School
South Durango .....St. Columbia's Parish School
Durango .....Mercy Hospital

The first religious ceremony in the State of Colorado was held August 27, 1882, when Miss Margaret Coleman, a postulant in the original band, received the white veil and the name Sister M. Claver. Bishop Machebeuf performed the ceremony. In her diary, Sister Claver describes the ceremony:

The whole city turned out, and as the chapel was small, the halls were crowded and many looked on in wonder with their faces against the window panes, or through the open windows. The dear old

Bishop was at his best. He made a beautiful and touching address to the young candidate. He looked so grand and fatherly as he spoke from the large chair.[3]

A letter from Bishop Machebeuf to Mother Baptist, relative to the opening of the new hospital in Durango, is an index to the heroic courage and strong faith in God's Providence of the pioneer bishops and religious.

Sante Fe, New Mexico, July 11, 1884.

DEAR MOTHER BAPTIST,

Your last letter received as I was getting ready to leave Denver for Sante Fe where I have been for ten days attending the provincial council with the other Bishops of the province.

I profit by the absence of Archbishop Lamy, to answer your letter which I took with me, with many others. I sympathize sincerely with you in the heavy trials Providence has sent you, but as those trials came without your fault and from works of charity in receiving all kinds of patients, God will surely bless you and make up for it.

I understand that you want the new hospital to be built on a separate block so as to leave more room for a yard and playground around the academy, and to have the two Institutions entirely distinct. I have to congratulate you on the fine arrangement you made for the building. You have hard times but God evidently favors you by sending another good man to assist you as you had one for the building of the academy. No doubt it will be hard for you to pay for the three lots and the new house, but by degrees I hope it will be all right.

I wish I could help you a little, but I am really crushed with debts trying to provide and spread the mission Churches in Colorado. I cannot sell and thus my troubles. But if it is any way possible I will help you when I go to see you at the end of July or the beginning of August, but I shall write again.

[3] The fact that the bishop was lame is, perhaps, the reason for his remaining seated during the sermon. Some time previous, while going from one mining camp to another on his pastoral visitations, the wagon in which he was riding was overturned on the mountain side, and in the fall the bishop's hip was broken. Evidently it never healed properly.

Blessings to you, good sisters, to Father Harney and to other old friends.

Your devoted friend,
(Signed) ✠ Jos. P. Machebeuf,
Vic. Ap. Colo.

The first branch from the mother house was the opening of a hospital in Ouray, Colorado, in 1887. Ground had been purchased and a two-story, white stone building erected at a cost of $3500. To raise enough money to liquidate the debt the sisters collected at the mines, and the citizens held fairs and gave entertainments. After the addition was completed in 1893 the hospital property was valued at $13,422. In 1889 Mr. Thomas Walsh, owner of the Camp Bird Mine at Ouray, agreed to pay the mortgage on the hospital, $4000, on condition that the sisters would remain permanently in Ouray. During the World War the mines closed and the hospital was left without financial support. With the consent of Mrs. Walsh the sisters sold the hospital to Dr. C. V. Bates for the sum of $5666.67, a financial loss of over $8000, and returned to the mother house in Denver. During thirty-one years the sisters coöperated with the parochial and social welfare works in and around Ouray, and their hospital, St. Joseph's, was the instrument by means of which souls were brought back to God.

The desire on the part of Bishop Matz to aid the struggling community in its work of construction is evinced in the following letter:

Bishop's Home, 235 S. Evans,
Denver, Colorado,
May 17, 1889.

To Whom it May Concern:
Gentlemen:

The Sisters of Mercy are amongst the pioneer sisters of Colorado. In the early days of the San Juan excitement they established themselves in Durango, built their convent, a large frame structure, still

in existence, and a few years later their hospital, a large stone building, which forms one of the ornaments of the town of Durango. Some ten years ago they came to Denver to make the Capitol of the State the center of their operations. The work of these devoted sisters in the field of charity, education, and the sheltering of dependent women is well known to the people of Colorado. Hence they need neither introduction nor recommendation. Their work speaks for itself. We hereby allow them to collect throughout the Diocese of Denver, etc.

To all we do most heartily recommend the work of these devoted Sisters whose charity extends far beyond the limits of the State since they receive their wards from every part of the Union. Their work is cosmopolitan.

(Signed) ✠ N. C. Matz,
Bishop of Denver.

The deep human sympathy which the bishop showed toward those who were coöperating with him in his diocesan labors, joined with the material aid and moral support of other patrons, helped to make light the hardships which the sisters endured in promoting Christian charity in Colorado. The names that warrant a place in the records of the sisters are: Rev. Francis Koch, O.F.M., pastor of St. Elizabeth's Church, Mr. Dennis Murto, Dr. P. V. Carlin, Dr. E. A. Sherrer, Dr. E. P. Hershey, and Dr. Claude Cooper.

In June, 1889, the sisters opened a home for working girls in Denver. At this period, September 11, 1890, the community of Sisters of Mercy was organized into a corporate body in the State of Colorado. The purpose of this corporation is "to establish schools, academies, and institutions for the protection and education of young girls of good character; and also to build hospitals, asylums, and other charitable institutions."

Meantime a suitable property on California Street between Fourteenth and Fifteenth streets, consisting of an academy and six lots, owned by the Sisters of Loretto, was

offered for sale. In order to provide for a growing community and to insure protection and comforts for the girls in the home, Mother Baptist at a great financial risk, with the consent of the sisters, however, purchased the property by giving a mortgage on the Logan Avenue lots. To make the building available for the purpose in view, many improvements were made which necessarily drained the resources of the community. The year 1892 found the girls established in their new home where they remained until May, 1894, when they were again removed to a rented building, the "Matty Block," which, because of its distance from the business section of the city, proved undesirable. At this time the sisters owed a debt of a few hundred dollars incurred in repairing the California Street property. After having paid on this property approximately twenty-five thousand dollars, the contract was nullified, and the deal "was unexpectedly tied up."

Unable to meet the mortgage on the Logan Avenue lots, the sisters lost not only these lots, but subsequently, the California Street property. Undaunted by their heavy financial burdens, the sisters, trusting in God's Providence, continued their work in the home. During the great railroad strike early in the nineties the sisters begged in the market place to secure food for the poor who gathered in the home for shelter. In 1905 the home was closed to supply sisters for work of greater charity, Mercy Hospital.

The *Catholic Directory*[4] of 1893 mentions St. Catherine's Home as follows:

St. Catherine's under the care of the Sisters of Mercy for the protection of young girls and women of good character. This Institution affords a pleasant home for business women, also girls who are employed in stores, offices, and shops during the day, and for those seeking work in families, etc. The inmates will have the following advantages, viz.: night school, lessons in music, painting, fancy needlework, dress making and plain sewing. Cooking and

[4] Hoffman, p. 264.

domestic economy will also be taught. An Employment Bureau is connected with the house. Mother M. Baptista, Supr.

Meanwhile, in response to the invitation of Rev. Thomas Malone, West Denver, four sisters opened a school in the basement of St. Joseph's Church with one hundred and forty-one pupils on roll and Sister M. Evangelist in charge. In 1894 the Redemptorist Fathers assumed charge of St. Joseph's Parish. The steady increase of pupils in the schools necessarily called for more teachers. Because of inadequate accommodations at the convent, some of the sisters made their home at the Mercy Hospital. In 1907 a brick building was erected and school opened with two hundred and seventy-eight children in attendance. In the high school department ten pupils registered.

In 1900, with the bishop's permission, the sisters undertook the care of invalids at St. Catherine's Home then located at Sixteenth Avenue and Detroit Street. Two blocks east, Sixteenth Avenue and Milwaukee Street, six lots were purchased in July, 1900, and paid for. In October following ground was broken for the erection of a sanitarium to be known as Mercy Institution.

In the tragic and unexpected death of Mother M. Baptist, who was killed in a railroad accident, August 30, 1901, the community lost a strong support in difficulties that run current with pioneer undertakings. Mother Baptist was on her way to Durango to visit a novice who was seriously ill when the accident occurred. The Denver *Post* after announcing the accident added:

Throughout the period of vicissitudes when the order was struggling to maintain its existence, Mother Baptist never faltered but steadfastly labored until she realized the success of her undertaking.

On November 21, 1901, Mercy Hospital, or Sanitarium, was blessed by Rt. Rev. N. C. Matz, Bishop of Denver, and opened to the public. The building, a five-story brick struc-

ture, occupies a quarter of a block. At the time of its erection many of the residents objected to the opening of the hospital in the select part of the city. A letter written by Bishop Matz to the City Council is important in view of the fact that reports placed him among those who objected to a hospital on the chosen site.

The letter reads:

Bishop's Residence, 235 S. Evans,
Denver, Colorado, April 11, 1903.

To the Members of the City Council:

Gentlemen:

The statement reported as having been brought to you to the effect that I was opposed to the Sisters of Mercy conducting a hospital on 16th Avenue and Milwaukee Street is utterly false. The sisters have not only permission to do all the good they can, but my blessing on their undertaking. I sincerely hope the members of the council will see their way to allow the sisters to go unhindered in their undertaking.

Respectfully yours,
✠ N. C. Matz, Bp. of Denver, Colo.

The constant increase in the number of patients who called for admission to the hospital forced the erection of an annex in 1905. A five-story building, a home for nurses, was erected in 1910 at the cost of sixty thousand dollars. To furnish the home the nurses conducted a "Tag Day" which netted four thousand dollars. The training school is accredited by the State.

Between 1910 and 1913 the community passed through a period of financial struggle; however, the able management of Sister M. Alacoque Houle assisted by Sister M. Ignatius Orr, tided the community through this pecuniary crisis. The coöperation of doctors and sisters made possible the placing of Mercy Hospital among the best in the State. Sister M. Andrew Tobin was the first sister in Colorado to receive a diploma of Registered Pharmacist.

In 1917 while Mother Regis Regan and Mother Regina

Foley were in office, a public campaign was conducted which netted $31,944.66. This money was utilized in making improvements on the hospital and providing a home for the sisters, separate from public institutions. This was the first private dwelling the community had during the thirty-five years residence in Colorado.

During the influenza epidemic of 1918 Mercy Hospital was the first in the city to open its doors to the stricken patients. The operating department was closed and the entire building was given over to the use of the public. The Medical staff, the nurses, and the sisters were indefatigable in their efforts to check the spread of the disease, and to nurse back to health those who were already afflicted. Later the authorities ordered other hospitals to receive influenza patients. By placing cots in landings and halls, the sisters provided for the number of patients brought to the hospital. During the three months that the disease held the city, over fifteen hundred patients were cared for at the hospital. Schools were closed and the sister-teachers nursed in the hospitals and in the homes of the poor. On July 21, 1921, a contract was made with the United States Public Health Service for the care of ex-service patients, including soldiers, sailors, marines, and nurses, who were not afflicted with contagious, tubercular, or mental diseases. Hospital report 1919-23 records 2881 patients, United States Veterans; operations, 1297; deaths, ten. At this time the Fitzsimmons Government Hospital provided for the care of patients not admitted to the sisters' hospital.

In 1894 the sisters opened a hospital in Cripple Creek, the great "Gold Camp" of Colorado. In a rented building located on the main street, later called Bennett Avenue, Mother M. Baptist and two other sisters began their work of charity in caring for miners who were ill. Shortly after its opening the entire camp, the hospital included, was destroyed by fire. The sisters with their patients found shelter in a building on the mountain. Here they labored

amidst severe hardships until 1896 when plans for a stone and brick structure, three and one-half stories high, were projected. Land was purchased on what was known as block four of Freemont Town Division, and the erection of the hospital began. Sister M. Veronica Sinnott was local superior and capable manager of the new building which, when completed, was entirely paid for. On November 29, 1898, the building was blessed and placed under the protection of St. Nicholas; however, it was generally known as the "Sisters' Hospital." The high altitude of the mining camp was not conducive to health; therefore, the opening of the hospital was timely, and proved a refuge to the miners stricken with disease. Pneumonia was prevalent and usually fatal; frequently those who came in quest of gold found disease and death. The amount of good accomplished in this hospital cannot be estimated. In 1919 the hospital, building and equipment, was valued at fifty thousand dollars.

The labor strike of 1904 paralyzed mine activities for a time; hardships of all kinds followed. The sisters were active in caring for the sick and bringing relief to the poor. The strife between the contending parties was such as to place Cripple Creek District under martial law. The State militia occupied the mountains, Victor, and Cripple Creek; those wounded by accident or by design were brought to the hospital for treatment.

The convent debt, five thousand dollars, was paid by an organization of business men under the leadership of Mr. A. E. Charleton. Cripple Creek never fully recovered from the effects of the strike. During the World War the gold camp was deserted. Families moved to copper-mining camps where laborers were needed to supply the United States Government with copper. The abnormal conditions proved disastrous to the growth of the school.

During the influenza epidemic of 1918 the sisters offered their services and the use of the hospital to the public.

Night and day they were on duty assisting the physicians in relieving the sufferings of victims and checking the spread of the disease. During this epidemic of influenza, Catholic hospitals became the centers of church activities in saving souls and preparing them for death.

At Manitou, August 1, 1895, a sanitarium was opened in a village on Capital Hill at the base of Pike's Peak and close to the famous Soda, Sulphur, and Iron Springs. At the beginning the sanitarium consisted of a main building, two cottages, St. John's and St. Joseph's, and numerous cabins and tents. The majority of patients were afflicted with tuberculosis in some form. A gift of two thousand dollars, from Mr. Thomas Cusak of Chicago, enabled the sisters to erect an addition to the main building in 1896, and in 1904 a building known as Miramount Castle was acquired by the sisters. Three years later the main building was destroyed by fire; it was never rebuilt. Cottages and tents have been utilized to accommodate the patients. From two hundred to two hundred and fifty invalids are received each year at the Montcalm. During the influenza epidemic, 1918, not one patient contracted the disease. In spite of the great financial loss caused by the fire, the hospital in 1921 was entirely free from debt.

In view of this fact, together with the consideration that Manitou was a village of about eleven hundred inhabitants of no considerable means, in 1920, we realize the material and moral support given to the sisters in the erection of the Montcalm Sanitarium. In 1922 the *Catholic Directory* lists two hundred and fifteen patients in the care of four sisters; in 1924 there were seven sisters in charge of three hundred and thirty patients. The sisters in Manitou faced the hardships and trials incident to pioneer undertakings peculiar to mining regions, with a glad heart, because they were doing the work of the Master, and He blessed their work in a special manner.

On September 1, 1901, the sisters from the mother house

in Denver, in response to an invitation offered by Rev. Godfrey Rabor, pastor, opened St. Peter's School, a one-story, brick building which in a short time proved too small for the number of children. One hundred children could not be accommodated. A second story was built to the school during the summer of 1902 and in September of the same year school opened with two hundred fifty pupils on roll. The school closed in 1923.

In 1904, at the earnest request of Rt. Rev. Nicholas C. Matz, and Rev. Felix Dilly, pastor of Aspen, Colorado, five sisters from the mother house, Sister M. Evangelist, superior, were sent to take charge of St. Mary's School, Aspen, Colorado. This school had been in charge of Benedictine Sisters who had been recalled to their mother house in Chicago, Illinois. So poor were the people that the Sisters of Mercy offered to teach without salaries in order to keep the school open. Families continued to move to better mining camps and the school closed in 1909. The sisters remained, however, and cared for the sick and poor in their own homes.

Five sisters, Sister M. Andrew Tobin, superior, having been invited, opened a convent and school in San Luis, a Spanish-American settlement, in September, 1905, with one hundred pupils on the school register. The attendance continued small and irregular until the English language became prevalent; then it was necessary to open a high school. Commercial and night schools were organized for those who could not attend day classes.

In 1907 a new brick school was completed and classes began with an attendance of two hundred and seventy-eight. A high school course was added to the curriculum with ten pupils registered. Land next to the church was secured in 1915, which served as a playground for the children. Two years later, 1917, a property opposite the school was purchased as a home for the sisters. A commercial course was added to the school curriculum in 1919. In 1915 having

been invited, the sisters took charge of the school opened in Presentation Parish which included Montclair and Aurora, with thirty children enrolled. This arrangement, however, did not prove satisfactory and the school was closed.

Meantime the community was growing. It was found expedient to establish a canonical novitiate outside of the city; accordingly, a tract of land was purchased in Aurora, a suburb of Denver. In 1915 a frame building was erected at a cost of $6487 and the new novitiate blessed in September, 1915. The Mistress of Novices, Sister M. Evangelist Meyers, with one professed sister, ten professed novices, five novices, and two postulants took up residence in the novitiate. The announcement made by Bishop Matz relative to the building of a canonical novitiate is of interest in view of the importance of a religious novitiate:

Canonical Erection of Novitiate in Aurora,
DIOCESE OF DENVER

By virtue of special faculties received by us on September 15, 1915, in a rescript of the Sacred Congregation for the Affairs of Religious, dated August 24, 1915 (No. 377014). We hereby canonically erect a new novitiate for the Sisters of Mercy of the Diocese of Denver, at Aurora, Colorado. After giving careful consideration to all the requirements for the said erection, and finding they exist in the present case.

Given at Denver, under Our hand and Episcopal Seal this 30th day of September, A.D. 1915.

(Signed) ✠ N. C. MATZ,
Bishop of Denver, Colo.

Percy A. Phillips,
Chancellor.

During this year, Rev. James Walsh, pastor of Montclair and Aurora, opened St. James Parochial School and invited the sisters to take charge. Thirty children were enrolled on the first day; a bus system was employed to

bring the pupils to and from school, later, this arrangement did not prove satisfactory and the school was closed.

On October 17, 1915, Cardinal Falconio was appointed the Protector of the Institution of the Sisters of Mercy in the Diocese of Denver. The following is a copy of the Diploma received by Cardinal Falconio:

Given at the Vatican, October 17, 1915.

DIPLOMA TO CARDINAL FALCONIO:

Our Holy Father, the Pope, graciously nominates Most Eminent and Most Reverend Cardinal Diomede Falconio Protector of the Institution of the Sisters of Mercy whose mother house is in the diocese of Denver, Colorado, United States of America.

We appoint the same Cardinal Falconio for his prudence and learning.

(Signed) P. CARDINAL GASPARII.

To Cardinal Diomede Falconio.

After the death of Cardinal Falconio, 1917, his successor, Cardinal Donato Sharretti, was appointed Protector of the Sisters of Mercy in Colorado, October 24, 1917.

During the forty-six years that the Sisters of Mercy have been in the State of Colorado they have sacrificed themselves for the needs of the poor, the sick, and the ignorant. Their hospitals have received State recognition and their schools are second to none in the diocese. Dark days have been theirs, it is true, but they never lost confidence in the guiding hand of their Father.

CHAPTER XX

IN THE DIOCESE OF OKLAHOMA

To the righteous a light is risen up in darkness: he is merciful, and compassionate and just.—Ps. cxi. 4.

In response to the invitation of Rt. Rev. Isidore Robot, O. S. B., Prefect Apostolic of Indian Territory, five sisters from their mother house in Lacon, Illinois, arrived at Sacred Heart, Indian Territory, July 12, 1884, to assume charge of an Indian School for Girls. The community comprised: Sister M. Catherine Troy, Sister M. Cecilia Heron, Sister M. Aloysius Lonergan, Sister M. Magdalen O'Connor, and Sister M. Joseph Shields, superior. Bishop Robot in company with Brother Dominic, a Benedictine lay brother and a few Indian braves met the sisters at Atoka. The remainder of the journey was made in covered wagons, "prairie schooners" as they were called, which were brought by the Indians to convey the sisters to their new home. After two days' journey, camping by night, the sisters arrived at Sacred Heart. The next morning the sisters had the consolation of having the Sacrifice of the Mass offered in their little chapel by Bishop Robot who proved a kind father to the little community.

Early in September school opened with an enrollment of thirty children, including day pupils. This was the beginning of the present St. Mary's Academy, a flourishing industrial boarding school. In the fall of 1885, Mother M. Joseph Shields was canonically appointed the first superior of the community.

The *Catholic Directory* of 1885 mentions the work of the Sisters of Mercy as follows:

Prefecture-Apostolic of the Indian Territory
Religious Institutions

Monastery of the Immaculate Heart of Mary—Sisters of Mercy
St. Mary's Academy, boarding school for girls; Catholic population: Indians, 3,180; Whites, 600.

A contract was secured from the government for the care and maintenance of a limited number of girls; but later, by an act of Congress, all aid was withdrawn. When the government refused the appropriation, Mother Catherine M. Drexel provided for the support of fifty Indian girls then enrolled in the school.

In 1886 a branch house was opened in Krebs. Classes were organized in the church which served as a school until a new building was ready for occupancy. A night school for men and boys who worked in the mines was opened and well attended. The sisters visited the neighboring towns, organized classes in Christian Doctrine, and prepared the children for the reception of the Sacraments.

On March 8, 1888, the community suffered a great loss in the death of Mother M. Joseph Shields, first superior of the community, on whose support, naturally speaking, they leaned during the early days of privations and hardships.

In 1891 a school was opened in Oklahoma, the first in the city, with an attendance of thirty pupils. The building, a two-story frame structure, provided living quarters for the sisters. Visitations of the sick were established irrespective of religion, in their own homes. Non-Catholics looked forward to the coming of the sisters and much good was accomplished. Sunday Schools were opened and the old as well as the young flocked to receive religious instruction.

A branch house was opened at Shawnee in 1896. The convent, a two-story frame structure, was sufficiently large to accommodate boarders who attended the parochial school. This school was kept, temporarily, in the old frame church until a new building was erected.

At Ardmore, September, 1898, St. Agnes' Academy was opened for Indian children. White children also were received. The building was erected by Bishop Meerschaert and generously assisted by Mother Catherine Drexel. Through the untiring and constant efforts of Monsignor Ketcham, the Federal Government agreed to provide "for the care and education of a limited number of the Chickasaw and Choctaw Indian children from the tribal funds of the Chickasaw and Choctaw nations." Prior to this arrangement, Mother Catherine Drexel provided for the maintenance and education of the Choctaw children.

A great financial burden fell upon the little community, January 15, 1901, when St. Mary's Academy and Convent with the entire equipment were destroyed by fire. The pupils, numbering sixty, were taken to places of safety. On the next morning the primary classes were transferred to a branch house at Shawnee, a distance of thirty-five miles. The higher grades were sent to Ardmore where the sisters had a convent and a school; classes continued without any interruption. Plans were immediately drawn up for the erection of a new building. In 1911 the building was remodeled and furnished with modern equipment. The curriculum is similar to that of St. Mary's Industrial Boarding School at Sacred Heart.

During the next decade five institutions in charge of the sisters were opened in the diocese. In 1909 a building, combination school and convent, was opened at Elk City with one hundred and thirty pupils enrolled, and in 1911 Sacred Heart School was opened at Wilburton with a high school department included. There are one hundred and seventy in attendance. In the following year, 1912, the sisters were given charge of St. Joseph's Diocesan Orphanage located a few miles from Oklahoma City. In the same year, 1912, a parochial school was opened in Sacred Heart Parish, Oklahoma City, and later a high school course was added to the curriculum. In 1920 a school, a

splendid brick structure, was erected in the parish of Our Lady of Perpetual Help; high school courses were also given.

During the epidemic of influenza, 1918, the sisters were so engaged in caring for their pupils in the academy, in the industrial school, and in the orphanage that they could not nurse the sick in their homes. Sister M. Loretta, age twenty-two years, died in 1918, having contracted the disease while nursing the orphans.

The Sisters of Mercy have been in the Diocese of Oklahoma for forty-four years, 1884-1928. During this time they have devoted themselves to the education of youth, the care of the orphans, and the visitations of the sick and poor in their own homes.

In the Diocese of Kansas City

The first foundation of the Sisters of Mercy in the Diocese of Kansas City came from Louisville, Kentucky, July 30, 1885, and opened an academy in Joplin, Missouri, October 4, 1885. The foundation comprised the following members: Sister M. Bernard Hayes, Sister M. Xavier Dillon, Sister M. Catherine Carrol, Sister M. Anthony Watson, Sister M. Scholastica Reardon, Sister M. Louise Kennedy, Sister M. Regina Dougherty, Sister M. Francis Sullivan, Sister M. Cecilia Marshall, Sister M. Lawrence Littig, Sister M. Raphael Walsh, and Mother Ignatius Walker, superior.

The sisters immediately began the visitation of the sick, and established other works of charity prescribed by the rule. In September, 1886, they opened an academy and were invited to take charge of the parish school. The number of pupils in the academy so increased that in September, 1901, it was found necessary to erect an addition.

The *Catholic Directory*, 1886, mentions the work of the sisters as follows:

Plattsburg. Diocese of Kansas City and St. Joseph, Clinton Co., Convent School of the Sisters of Mercy; Pupils, 105.

Carthage. Sisters of Mercy. Pupils, 50.

Joplin. Convent of Our Lady of Mercy.

In 1896 the sisters opened a hospital in Joplin. A second hospital, St. John's, was opened in Springfield, Missouri, in 1898. In November, 1903, a training school for nurses was opened in connection with St. John's Hospital. Four years later, 1907, an addition to St. John's Hospital was erected to accommodate the number of patients, and to provide quarters for nurses.

A second foundation of the Sisters of Mercy in the Diocese of Kansas City came from Worcester, Massachusetts, and established the work of the institute in Independence, Missouri, 1885. This community comprised: Sister M. Teresa Rooney, Sister Margaret Shanahan, and Mother Jerome Shubrick.

A third foundation of Sisters of Mercy came to the diocese of Kansas City from the mother house in Louisville, Kentucky, and opened a convent in Kansas City, 1887. This community comprised: Sister M. Edmund Whalen, Sister M. Baptist Roberts, and Mother Agnes Dunn, superior. They opened a home for working girls, September 8, 1887. In 1900, an academy, St. Agnes', was erected. An addition to this academy was erected in 1908.

With permission of the Holy See, in 1911, April 12, the three communities of Sisters of Mercy in the Diocese of Kansas City united and formed one community. Mother Francis, then superior of the mother house in Joplin, was appointed superior of the new community.

In the Diocese of Des Moines

In 1877 two sisters, Mother M. Magdalene and Mother M. Vincent came to Council Bluffs, Iowa, from Minnesota [1]

[1] Name of place in Minnesota is not mentioned in records from mother house in Council Bluffs. However, the *Catholic Directory*, 1885, lists Mater Misericordia Hospital, Minneapolis, Diocese of St. Paul.

and established St. Bernard's Hospital in a frame building in Fourth Street. This became the mother house of the new foundation. During the same year the sisters removed the hospital to the Geise property which they had purchased for hospital purposes. Two additions were erected to the hospital in 1890 and 1896 respectively. A training school for nurses was opened. In 1902 a new hospital was erected opposite the old building and the patients were removed to the new building.

During the year 1903, St. Mary's Home for the Aged was opened in a building near the hospital. Later this building served the purpose of a home for working girls. In 1903, Mount Loretto Seminary for Boys was established in the Siedentoph building on Broadway and Oak streets, which the sisters had purchased.

In 1906, a home for working girls was erected in Des Moines, at Seventeenth Street and Grand Avenue. To this building a new wing was added in 1914. Meantime, 1907, Our Lady of Victory Academy was erected on the ground adjoining the boys' seminary. In 1915, a new wing was erected at St. Bernard's Hospital, Council Bluffs. In September of this year, 1915, the sisters were asked to take charge of St. Peter's Parish, East Des Moines. In June, 1922, the communities of Sisters of Mercy in Des Moines and Council Bluffs were amalgamated.

In the Diocese of Wichita

In November, 1887, two Sisters of Mercy from their mother house in Big Rapids, Michigan, arrived in Fort Scott, Kansas, to establish the works of their institute in the Diocese of Wichita. These sisters, Mother M. Teresa Dolan, and Sister M. Dolores Drew, took up residence in a small stone building which had been used as barracks for soldiers during the Civil War and afterwards as a temporary church. A part of the building was reserved for hos-

pital purposes and here began their first work of charity in the diocese.

Because of limited accommodations, patients from Fort Scott and immediate vicinity only were admitted at the beginning. Later, victims of railroad accidents were received. This increase of labor called for more help. Accordingly, two more sisters, Sister M. Bonaventure Fox and Sister M. Francis Murphy arrived from the mother house in Big Rapids. Because of ill health Sister M. Bonaventure returned to Big Rapids in the spring. Sister M. Francis remained for one year with the new foundation, then returned to the mother house.

During the year 1888, four candidates entered the novitiate. The first postulant was Elizabeth Nulty who came April 28, 1888. Six months later she received the habit and veil of the institute, and the name Sister M. Josephine Paul.

The growing community and the constant increase in the number of patients called for larger accommodations; accordingly, a tract of land on Tower Hill was purchased and a four-story brick structure was speedily erected. Before its completion the patients were transferred from North Eddy Street to the new building on Tower Hill, November 21, 1890.

On September 1, 1890, the sisters, having been invited, assumed charge of St. Mary's School which opened in the old hospital building, remodeled for school purposes. The sisters taught here until 1900, when the Sisters of St. Joseph opened an academy in the city and St. Mary's closed.

The sisters were invited by the Kansas City, Fort Scott, and Memphis Railroad companies to take charge of a hospital for their employees in March, 1893. The hospital was then located at Kansas City, Missouri. Two sisters, with Sister M. Josephine Nulty, superior, formed the community. This was a hard mission. There was no

chapel in the hospital and the sisters were obliged to walk ten blocks to hear Mass. To be deprived of the consolation which frequent visits to the Blessed Sacrament afforded was a severe trial to the sisters. Amidst trials and hardships, God blessed their work with remarkable success.

During the year 1900, the Kansas City, Fort Scott, and Memphis Railroad companies consolidated with the St. Louis and San Francisco railroads, the latter having the hospital for employees at Springfield, Missouri. The patients were removed from Kansas City to Springfield and the sisters asked to continue their work with the hospital association. The hospital corps comprised: Sister M. Josephine Nulty, Sister Margaret Mary Hobart, Sister M. Clare Cavanaugh, Sister M. Regina Hennessy, Sister M. Angela Fenoughty, and Sister M. Gertrude Fox.

Shortly after the Railroad Hospital Association erected a hospital in St. Louis, Missouri, and invited the sisters to take charge. Sister M. Josephine Nulty was appointed superior. The sisters remained in charge of the "Frisco" hospitals until February 1, 1920, when they withdrew to assume charge of a new hospital at Hutchinson, Kansas.

The sisters having been invited by Rt. Rev. John J. Hennessy, assumed charge of the orphan boys of the Diocese of Witchita, October 1, 1898. A section of the hospital was reserved for the orphanage. Accommodations for the increase of patients in the hospital and of children in the orphanage became a perplexing problem. In the spring of 1909, the bishop, after due deliberation, requested the sisters not to receive any more orphans. There were at that time thirty-five orphans in the institution; for these the bishop secured good homes. The sisters were now free to devote themselves unreservedly to the sick poor in their homes and in the hospitals.

Meantime, June, 1903, the official authorities of Kansas City called on the sisters to aid in relieving the distressed condition of those who were left without shelter at the

time of the disastrous flood of that year. The sisters remained on duty until their services were no longer needed. In 1902, the services of the sisters were again in demand; this time by the physicians of Iola to take charge of a temporary hospital in that city. Sister M. Celestine Kennedy, Sister M. Angela Fenoughty, and Sister M. Veronica Fenoughty, assumed charge on April 1, and remained until June 1, 1903.

After the sisters left Iola they were invited to take charge of Kansas City Southern R. R. Hospital. Here they remained until January 26, 1906, when their duties were no longer needed and they returned to the mother house. In June, 1918, the sisters were invited to take charge of a new hospital which was about to be erected in Hutchinson, Kansas. Ground was broken for the new building on January 27, 1919. On April 14, 1920, it was blessed by Rt. Rev. John J. Hennessy and given the name St. Elizabeth's Mercy Hospital. Over eleven hundred patients were treated the first year. It was placed among the first class hospitals in the State almost from the beginning. The sisters took charge of the hospital at Liberal, Kansas, February 15, 1921; on September 4, 1923, their first school, St. Patrick's, Walnut, Kansas, was established; and in 1924 they assumed charge of the parochial school at Humboldt, Kansas.

In the Archdiocese of Oregon City

The Sisters of Mercy in the Archdiocese of Oregon City are mentioned for the first time, so far as we know, in connection with St. Mary's Academy, Newport, *Catholic Directory,* 1893, and an establishment at Eugene, 1896. In 1908 three houses in Portland are recorded: Mercy Home, St. Joseph's Home for the Aged, and Precious Blood School; in Eugene, School of the Purification of B.V.M., sixty-five pupils enrolled. In 1918 the *Catholic Directory* lists: Mount St. Joseph's Home for the Aged, mother house

and novitiate; in community one hundred sisters, in the Home, twenty-four inmates. Eugene, Mercy Hospital; North Bend, Mercy Hospital; Park Place, St. Agnes' Baby Home; Roseburg, Mercy Hospital.

CHAPTER XXI

IN THE DIOCESE OF SIOUX CITY

The fruit of humility is the fear of the Lord, riches and glory and life.—Prov. xxii. 4.

In 1902 a part of the Archdiocese of Dubuque was cut off and created into the Diocese of Sioux City; but the sisters in this section of Iowa still remain under the jurisdiction of the mother house at Dubuque. The sisters' first activity was the opening of St. Joseph's Mercy Hospital, First Avenue and North Fifth Street. This hospital, opened June 6, 1908,[1] was the first in Fort Dodge. The community comprising Sister M. Xavier Dunn, Sister M. Rita Malony, Sister M. Joseph Duffy, and Sister M. Dorothy Mulqueeny came from the mother house at Dubuque. The sisters remained here until the new hospital erected on South Seventeenth Street at a cost of $90,000 was completed in 1908. The citizens of Fort Dodge contributed $25,000 toward its erection. The hospital was blessed March 19, 1909.

During the year 1909 a nurses' training school which has been productive of many religious vocations was established, and during the World War contributed its quota of nurses to the service. St. Joseph's Hospital has been assigned Class A in standardization of American College of Surgeons.

In 1902 an addition was made to the hospital, St. Joseph's, at a cost of $75,000; in 1911 another wing which cost, approximately, $100,000 was erected. In 1918 a home for nurses, a splendid structure, was erected at the

[1] Other records give 1907.

cost of $130,000. St. Joseph's Hospital is second to none in the state in buildings, in equipment, and in efficiency.

In response to the appeal of Rt. Rev. P. J. Garrigan, Bishop of Sioux City, five Sisters of Mercy from the mother house in Wilkes-Barre, Diocese of Scranton, Pennsylvania, came to open a school, Sacred Heart, in Early, 1914. The community comprised: Sister M. Xavier Usher, Sister M. Gabriel Kenny, Sister M. Adelaide Meighan, Sister M. Eusebius Landmesser, and Sister M. Cecilia Houston, superior. School opened with ninety pupils on roll. In 1915, a four years' high school course was added to the curriculum. During the winter months pupils who live at a distance are accommodated at the convent.

A second school, St. Mary's, in charge of the Sisters of Mercy from Wilkes-Barre, Pennsylvania, was opened at Larchwood in 1915. The sisters who formed the first community were Sister Miriam Gallagher, Sister M. de Lellis Kennedy, Sister M. Anita Gavin, Sister M. Cleophas Linsinbigler, and Sister M. Xavier Usher, superior. Later a four years' high school course was added.

From the mother house in Wilkes-Barre four sisters came to Iowa to open a school, Sacred Heart, at Manilla, in 1917. The sisters were: Sister M. Andrew Hennigan, Sister M. Clotilda Le Grande, Sister M. Cleophas Linsinbigler, and Sister M. Xavier Usher, superior. In a parish consisting of forty families, there were attending school sixty pupils. To supply a greater need elsewhere, the sisters at Manilla were recalled to the mother house, in June, 1927. Sisters of Mercy from Davenport then assumed charge.

In 1919 the fourth school in the diocese, in charge of the sisters from Wilkes-Barre, was opened at Rockwell City. This community comprised: Sister M. Monica Dougherty, Sister M. Imelda Lowe, Sister M. Louise Bonner, Sister M. Emmanuel Cavanaugh, and Sister M. Angeline Gough, superior. The convent, formerly the County

Court House, which had been remodeled for school and convent purposes, is a spacious building and can accommodate about thirty boarders. In June, 1928, the Sisters of Mercy from the Diocese of Scranton were recalled and the Sisters of Mercy from Davenport were invited to take charge.

In the Diocese of Rockford

In compliance with the request of Rt. Rev. P. J. Muldoon, Bishop of the Diocese of Rockford, a community of six sisters, Mother M. Magdalene Bennett, superior, came to Aurora, Illinois, from their mother house in Council Bluffs, Iowa, March, 1911.

A small frame house on North Lake Street was secured for a convent. A brick building on West Park Avenue was purchased and here the sisters opened a hospital, March 19, 1911. In order to increase hospital capacity a building on the corner of West Park Avenue and North Lake Street was bought and remodeled for hospital purposes; one floor of this building was utilized as a home for the aged. About this time the convent was enlarged and a sanitarium for women was opened.

In 1912 a farm of one hundred and sixty acres in the Fox River Valley situated about two miles from the hospital was purchased by the sisters and called Mercyville. In a building that stood on the premises a sanitarium for women was opened in 1917. Important improvements were made, and in 1919, the patients were removed from the convent annex in Aurora to Mercyville. Meantime, 1914, a home for girls, St. Catherine's, was established in Galena Boulevard, Aurora.

When the sanitarium was removed to Mercyville, St. Catherine's was transferred to the convent annex. During the epidemic of 1918-19, one floor in St. Joseph's Hospital was reserved for influenza patients. The sisters cared for the patients who could not be accommodated in the hos-

pital, or in their own homes. In October 12, 1922, the sisters opened St. Mary's Hospital, De Kalb, Illinois.

Although the Sisters of Mercy have been in Aurora only nineteen years their works of charity serve as an index to their lives of religious zeal.

In the Diocese of Corpus Christi

In response to the invitation of Rt. Rev. A. D. Pellicer, a foundation from the mother house in New Orleans was made in Indianola, Texas, at that time in the Vicariate of Brownsville. The first community comprised: Sister M. de Pazzi Lucas, Sister M. Gertrude Deering, Sister M. Catherine Glass, Sister M. Cecilia, and Frances Horan, a postulant, later Sister M. Augustine Horan.

The sisters had been in their new home scarcely a month when Indianola was destroyed by a storm, September, 1875. The sisters removed to Refugio, Texas, and opened an academy, Our Lady of Lourdes, October, 1875.

The *Catholic Directory* of 1878 mentions this foundation as follows:

> Convent of the Sisters of Mercy at San Patricio [2]
> Convent of the Sisters of Mercy at Refugio

In 1894 in accordance with the wish of Rt. Rev. Peter Verdaguer, the sisters opened a hospital at Laredo, Texas, on October 15. This became the mother house of the Sisters of Mercy in the Vicariate. Two important additions were erected to the hospital, one in 1902, another, 1915. In 1907, September 6, the sisters opened a convent and school in Penitas, Texas.

During the next decade, 1909-19, the sisters opened in the State of Texas, branch houses and schools in the following places: Mission, September 20, 1909; Mercedes, September 6, 1910; Roma, September 10, 1913; Edinburg,

[2] Diocese of Corpus Christi erected in 1912.
[3] Convent records give Indianola.

September 4, 1916; McAllen, September 19, 1917; Harlingen, September 24, 1918; Goliad, September 8, 1919. A convent and school were opened in Rio Grande on September 17, 1923, and a hospital in Brownsville, July 2, 1923.

In the Diocese of Columbus

In 1912 the sisters from Louisville, Kentucky, opened a convent and school in the parish of the Holy Family, 22 North Skidmore Street, Columbus, Ohio. This community is still dependent on the mother house in Louisville. In 1921 there were enrolled four hundred and five children.

In the Diocese of Toledo

Three Sisters of Mercy, Sister M. Bernardine, Sister M. Anthony, and Sister M. de Chantal from the mother house, Mount Mercy, Grand Rapids, Michigan, opened a hospital in Tiffin, Ohio, April, 1912. A training school for nurses was also established. This institution became the mother house of the Sisters of Mercy in the Diocese of Toledo.

A school, St. Ann's, was opened in 1913, and during the following year, 1914, St. Thomas' School was opened in the city of Toledo. A home for working girls was opened in Toledo in 1913 and placed under the patronal care of St. Philomena. Two hospitals were opened in 1918: Mercy Hospital in Toledo, and St. Rita, Lima, Ohio.

CHAPTER XXII

IN THE DIOCESE OF BUFFALO

Behold a king shall reign in justice, and princes shall rule in judgment.—Is. xxxii. 1.

THE work of the Sisters of Mercy in the Diocese of Buffalo dates from June 9, 1857, when, at the request of Rt. Rev. John Timon, Bishop of the diocese, six sisters from their mother house in Providence, Rhode Island, opened a convent and school in Rochester, then in the Diocese of Buffalo. In September of the same year the sisters opened their first parochial school in the basement of St. Mary's Church, South Street. Later, probably in the same year, a home for girls out of employment was established.

The first candidate to enter the convent in Rochester was Catharine Mary McEvoy, June 9, 1857, the day on which the sisters arrived from Providence. She was received September 8, 1857, and was given the name Sister M. Clare of the Seven Dolors. She was professed October 2, 1859.

On September 1, 1857, three sisters from Rochester, having been invited, opened a convent in the parish of St. Bridget, Buffalo, and took charge of the parish school. This school, a small, brick structure had been erected in 1854 by Rev. Charles Mullen, the first permanent pastor of St. Bridget's. A community of the Sisters of St. Bridget from Ireland had been invited to take charge of the school. A few years after its opening their convent was destroyed by fire; the sisters then withdrew from Buffalo and opened a convent in Titusville,[1] Pennsylvania.

[1] Soon after their coming to Titusville their convent was destroyed by fire. The community disbanded; the older members returned to their mother house in Ireland while the younger members gained admission to other communities in the United States.

In a short time after the founding of the Buffalo house, the mother house in Rochester, because of a dearth of sisters, was unable to supply sisters for the community in Buffalo; as a consequence, Bishop Timon, accompanied by Father Martin O'Connor, went to Pittsburgh for the purpose of securing a sister to assume charge of the Buffalo community. Sister M. Philomena Devlin was appointed for one year and took charge January 23, 1860. These arrangements did not prove satisfactory, however, and Mother Philomena returned to Pittsburgh at the end of the year, and was unwilling to return, unless a community from Pittsburgh accompanied her to help carry on the work. To facilitate matters, this plan was thought expedient; accordingly on August 22, 1861, Mother Philomena returned to Buffalo accompanied by Sister M. Baptist Hearne, Sister M. Agatha Rankin, and Sister M. Columba Keane. Gradually the sisters from Rochester withdrew from the Buffalo community.[2] Later, Sister M. Elizabeth Strange, who belonged to the first colony that came to the United States and settled in Pittsburgh, 1843, offered her services to the Buffalo community. She remained two years then returned to Pittsburgh. Sister Regina Devlin, sister of Mother Philomena, and a member of the Chicago community, in order to help her sister in the work of construction, at her own request, was transferred to the Buffalo community. There were now two distinct mother houses of the Sisters of Mercy in the Diocese of Buffalo.

The *Catholic Directory* of 1861 mentions the work of the Sisters of Mercy in the Diocese of Buffalo as follows:

Rochester

Academy of the Immaculate Conception of Our Lady of Mercy. Attached to this convent is the House of Mercy, where young girls

[2] The first sisters to withdraw were Sister M. Austin Carroll, author of the *Leaves from the Annals of the Sisters of Mercy*, and Sister M. Stanislaus McGarr, who became the first superior of the Convent of Mercy, Batavia, July 6, 1864.

of good character, out of situations, receive instructions. St. Mary's, Female (School), 200 pupils.

Buffalo

St. Joseph's Academy of Our Lady of Mercy, 250 pupils.

Free Schools

St. Bridget's, Buffalo, 200 pupils.

The sisters were poor, but their poverty was the consequence of war and its abnormal conditions, and not the fault of the good pastor who brought them to Buffalo, nor of the poor people who suffered a like poverty. A survivor of the early life in Buffalo writes:

> Although the dainty fare of their own home sometimes tempted the appetite to long for something tasty, yet, when they spent a year without sugar in any of its uses, there was not a frown, for were they not to have a new carpet for the sanctuary at Easter.

In face of such poverty candidates sought admission to this humble convent home. They were strong in the love of God and of the religious life. The first candidate to the Buffalo community was Theresa Agnes Brown, of West Virginia, who received the white veil, May 11, 1862, and the name, Sister M. Joseph. This was, so far as we know, the first reception of the Sisters of Mercy in the city of Buffalo. An incident is told, now with amusing interest, that because of some oversight of the good Bishop, the reception which was scheduled for nine o'clock in the morning did not take place until an hour or two later. During the time of waiting "the novice-elect sat in dignity, almost afraid to stir, lest her white dress and veil should be soiled or crumpled, so little room there was to spare in the tiny chapel." Sister M. Joseph was professed in St. Bridget's Church, May 22, 1864.

Meantime, September, 1862, a convent and school were opened in Batavia, New York, from the Rochester mother

house. Four sisters comprised the community: Sister M. Stanislaus McGarr, Sister M. de Sales Dalton, Sister M. Raymond Quinn, and Sister M. Teresa Tyrrell. The sisters made their home temporarily in the rectory, the pastor having taken residence in a hotel until more suitable arrangements were made.

At the time of the division of the diocese, and the erection of the Diocese of Rochester in 1868, the status of the Sisters of Mercy in the Diocese of Buffalo, as found in the *Catholic Directory*, 1868, is:

> Academy of the Immaculate Conception of Our Lady of Mercy. Attached to the Convent is a House of Mercy, where young girls of good character, out of situations, receive instruction and are provided with suitable situations. The Sisters visit the sick and the dying in their homes and in the hospital, also the prison and the poor house where they instruct and console the inmates.
>
> St. Joseph's Academy of Our Lady of Mercy, Buffalo. Pupils, 150. St. Joseph's Academy of Our Lady of Mercy, Batavia. St. Mary's Academy, Corning.
>
> Parochial Schools: St. Bridget's. Pupils, 800. Batavia: St. Joseph's. Pupils, 400. Rochester: St. Mary's Female School. Pupils, 200. St. Mary's Parochial School.

A new school building containing twelve classrooms was erected about the year 1870. School opened in September, 1871, twelve hundred children sought admission. This number could not be accommodated because of inadequate seating capacity. In 1882, when the sisters took charge of a school in the parish of St. Stephen, the crowded condition in St. Bridget's, was relieved.

In 1874 the first foundation from the mother house in Buffalo, St. Bridget's, was made in the Diocese of Scranton, St. Gabriel's Parish, Hazleton, Pennsylvania, at the request of Rt. Rev. William O'Hara, Bishop of Scranton.

The *Catholic Directory* of 1873 mentions new foundations from Our Lady of Mercy Convent, Batavia:

St. Joseph's Academy of Our Lady of Mercy, Batavia. This Community embraces the religious in Corning (Academy), Owego (Academy), Albion (Academy), and Hornellsville (Academy). Batavia Orphan Asylum.

In the *Directory* of 1875 there is mention of a select and parish school in Wellsville with 202 pupils on record. In 1886 we find that St. Bridget's Schools had 894 pupils recorded; St. Stephen's Schools, 276; the parish school in Albion, 125; the school in Corning, 392; in Owego, 249; and in Wellsville, 204.

In September, 1882, the sisters were invited to open a school in the parish of St. Stephen. Two rooms in the priest's house were used as classrooms. In a short time these rooms proved inadequate for the number who sought admission. Accordingly, a public hall known as the "Wigwam" was secured and four extra teachers added to the teaching staff. The sisters went back and forth daily from the mother house until September 2, 1892, when they moved into their new home which was prepared for them.

The *Catholic Directory* of 1888 gives notice of the work of the Sisters of Mercy as follows:

Select School at Batavia, Corning, Hornellsville, Owego, Wellsville. Buffalo: St. Bridget's Parochial School; St. Stephen's Parochial School.

Outside of Buffalo—Parochial Schools

Albion, Batavia, Corning, Hornellsville, Lockport—St. John's Boys' School, Owego, Wellsville, and Leroy.

A school in Rexville is mentioned in the *Directory* of 1890, one in Niagara Falls, *Directory* 1891; notices of a Parochial School in Jamestown, another in Olean appear in *Directory* 1895. Mercy Hospital, Buffalo, was opened September 24, 1904. The building was small; however, from its opening to the present time, about twelve thousand patients have been treated. A nurses' training school also has been established.

In July, 1907, the Sisters of Mercy in the city of Buffalo, and the Batavia community, which had been a distinct mother house, became united. At the election held immediately after the union, Sister M. Dolores Clancy of the Batavia community was elected superior. As a result of this amalgamation the mother house in Buffalo was not sufficiently large to accommodate the increase of members in the novitiate. Accordingly a new building at 1475 Abbott Road, opposite Cazenovia Park, was begun in 1909 and completed in 1912. The academy located here is affiliated with the University of New York, and gives a complete course in primary and academic subjects, also in music and in art.

In 1917 the sisters opened a hospital in Batavia, New York. The hospital was the gift of Miss Rose Jerome through her sister, Sister M. Stanislaus Jerome. In deference to the donor the hospital was called St. Jerome's Hospital. It has a capacity of twenty-five beds. From its opening in 1920, to the present, the hospital has cared for over ten thousand patients. The sisters have charge of three homes for working girls: St. Charles' Home, Niagara Street, Buffalo; Casa Misericordia, Buffalo, opened in 1918; and Casa Maria, Niagara Falls.

During the epidemic of influenza (1918) the hospitals were taxed to capacity. Sister M. Macrina, a nurse at St. Jerome's Hospital, after spending herself in constant attendance on the sick, contracted the disease which proved fatal.

The Sisters of Mercy have been in Buffalo seventy-one years (1857-1928). During this time they have devoted themselves to the education of youth, the care of the sick in hospitals, and the visitation of the sick poor in their homes. The visitation of prisons and jails for the purpose of instructing the inmates has never been neglected. In their work of service in the Diocese of Buffalo they have known hardships, hunger, and cold, but they have known also the love of their Divine Leader, and having known this love,

naught else counted except to help Him in His mission of mercy.

In the Diocese of Rochester

The first sister to be professed in the Diocese of Rochester[8] was Sister M. Xavier Jones, who made her vows January 23, 1873, Rt. Rev. Bernard McQuaid officiating.

The *Catholic Directory* of 1888 gives notice of the work of the Sisters of Mercy in the Diocese of Rochester as follows:

Auburn: Holy Family Parochial School.

Rochester: Academy of Sisters of Mercy. St. Mary's Parochial School.

In 1893 we find St. Mary's Industrial School, Rochester, listed. During the nineties, a sanitarium in Hornell was purchased by Father Early for the city and to be used as a general hospital with the understanding, however, that the Sisters of Mercy were to have charge. The city accepted these terms and Sister M. de Sales Dalton was appointed in charge of the institution. Later, a training school was established.

In 1897, January 22, the Diocese of Buffalo was again divided and four counties added to the Diocese of Rochester. The Sisters of Mercy in the Diocese of Buffalo had schools in Owego, Elmira, Corning, Hornell, also a hospital in Hornell. The sisters located in these places were united, by their own request, to the Rochester community July 26, 1901. Mother M. Teresa Gavigan, who had been superior of the Rochester community before the union, was elected superior.

The sisters met with a severe financial loss January 2, 1916, when the mother house was destroyed by fire. Their summer home, 90 St. John's Park, then became the head-

[8] The early beginnings of the work of the Sisters of Mercy in Rochester will be found in the Diocese of Buffalo.

quarters of the community. Plans are projected for a new mother house on Blossom Road, outside the city limits.

During the epidemic of influenza the sisters volunteered their services in whatever capacity the city authorities needed them. Day and night they nursed in the hospitals and in the homes of the stricken ones, but not one sister contracted the disease.

The Sisters of Mercy have been in the city of Rochester seventy-one years. They have labored to keep their schools equal to the best. Reverses they have had, but these only strengthened their faith in the Master for whom they labored.

The following notices appear in the earlier *Catholic Directories:* Diocese of Natchitoches, 1873-74, Mount St. Joseph's Convent and Day School for young boys and girls at Natchitoches and St. Vincent's Convent and Day School at Alexandria; Diocese of Alton, 1878, Jerseyville, 80 pupils, conducted by the Sisters of Mercy; 1879, Jerseyville, 120 pupils; Shawnton, 60 pupils; Diocese of St. Joseph, 1881, convent and parochial school at Carrollton; Diocese of Galveston, 1881, St. Catherine's Parochial School and St. Elizabeth's Parochial School (colored), 100 pupils; Diocese of Santa Fe, 1883, school of the Sisters of Mercy, Los Alamos; Diocese of St. Paul, 1883, Minneapolis, Mater Misericordia Hospital.

The foregoing pages are leaves from the lives of the Sisters of Mercy on which are printed some act of charity, some deed of mercy, some effort to awaken and to unify intellectual and spiritual aspirations in the minds and hearts of those to whom they minister. Difficult days have been theirs, and necessarily so, for they were helping to make straight the way. Names and individuals will be forgotten; the Divine plan remains.

APPENDICES

APPENDIX A

STATUS [1] OF THE SISTERS OF MERCY IN UNITED STATES, 1928

MOTHER HOUSES	NO. IN COMMUNITY
Mt. St. Agnes' Convent, mother house and novitiate, Mt. Washington, Md.	218
St. Xavier's Convent, mother house and novitiate, Chicago, Ill.	534
St. Patrick's Convent, mother house and novitiate, Chicago, Ill.	50
Convent of Mercy, mother house and novitiate, Cincinnati, Ohio	152
Mt. St. Agnes' Convent, mother house and novitiate, Dubuque, Iowa	58
Convent of the Sacred Heart, mother house and novitiate, Cedar Rapids, Iowa	170
Convent of Mercy, mother house and novitiate, Milwaukee, Wis.	95
St. Joseph's Convent, mother house and novitiate, Janesville, Wis.	36
Convent of Mercy, mother house and novitiate, New Orleans, La.	109
St. Catherine's Convent, mother house and novitiate, Tarrytown, N. Y.	226
St. Joseph's Convent,[2] mother house and novitiate, Oregon City, Ore.	66
Mater Misericordiae Convent, mother house and novitiate, Merion, Pa.	223
St. Joseph's Convent of Mercy, mother house and novitiate, Webster Groves, Mo.	160
Convent of Mercy, mother house, Burlingame, Cal.	140
Novitiate of Sisters of Mercy, Oakland, Cal.	50
Convent of Mercy, mother house and novitiate, Raton, N. M.	35[3]
Convent of Mercy, mother house and novitiate, Rensselaer, N. Y.	176
Mt. Aloysius' Convent, mother house and novitiate, Cresson, Pa.	161
Convent of Mercy, mother house and novitiate, Stanton, Texas	12
St. Anthony's Convent, mother house and novitiate, Pocatello, Idaho	26
Convent of Mercy, mother house and novitiate, Brooklyn, N. Y.	75
Convent of Mercy, mother house and novitiate, Buffalo, N. Y.	331
Mt. St. Mary's Convent, mother house and novitiate, Burlington, Vt.	111
Convent of Mercy, mother house and novitiate, Laredo, Texas [4]	89
St. Joseph's Convent, mother house and novitiate, Davenport, Iowa	96
St. Francis Xavier's Convent,[4] mother house and novitiate, Iowa City, Iowa	33
Convent of Mercy,[4] mother house, Denver, Colo.	38
Novitiate of Our Lady of Mercy for Diocese of Denver, Colo.	21
St. Bernard's Convent, mother house, Council Bluffs, Iowa	93

[1] Status taken from the *Catholic Directory*, 1928.
[2] Mother house in connection with Home for the aged.
[3] Estimated.
[4] Mother house in connection with Hospital.

MOTHER HOUSES	NO. IN COMMUNITY
Mt. Loretto Novitiate,[5] Council Bluffs, Iowa	33
Convent of Mercy,[4] mother house and novitiate, Jackson, Mich.	66
Convent of Mercy, mother house, Erie, Pa.	107
St. Joseph's Convent, novitiate, Titusville, Pa.	33
Mt. St. Mary's Convent, mother house and novitiate, Fall River, Mass.	176
St. Mary's of the Lake, mother house and novitiate, Devils Lake, N. D.	40
St. Vincent's Convent, mother house and novitiate, Hammond, Ind.	8
Mount Mercy, mother house and novitiate, Grand Rapids, Mich.	289
St. Genevieve's Convent, mother house and novitiate, Harrisburg, Pa.	117
St. Joseph's Convent, mother house, Hartford, Conn.	813
St. Augustine's Novitiate, Hartford, Conn.	34
St. Agnes' Convent, mother house and novitiate, Kansas City, Kan.	86
Mt. St. Mary's Convent, mother house and novitiate, Little Rock, Ark.	199
Our Lady of Mercy Convent, mother house and novitiate, Louisville, Ky.	105
St. Catherine's Convent, mother house and novitiate, Louisville, Ky.	111
Mt. St. Mary's Convent, mother house and novitiate, Manchester, N. H.	422
Convent of Mercy, mother house and novitiate, Mobile, Ala.	44
St. Bernard's Convent, mother house and novitiate, Nashville, Tenn.	90
St. Francis Xavier's Convent, mother house and novitiate, Vicksburg, Miss.	54
Convent of Mercy, mother house and novitiate, Gabriels, N. Y.	154
Mt. St. Mary's Convent, mother house and novitiate, Oklahoma City, Okla.	110
St. Mary's Convent, mother house and novitiate, Pittsburgh, Pa.	405
Convent of Mercy, novitiate and mother house, Portland, Maine	254
St. Francis Xavier's Convent, mother house, Providence, R. I.	279
Novitiate of Sisters of Mercy, Cumberland, R. I.	19
Convent of Mercy, mother house and novitiate, Rochester, N. Y.	173
Convent of Mercy, mother house and novitiate, Aurora, Ill.	50
St. Joseph's Convent, mother house and novitiate, Sacramento, Cal.	32
St. Vincent de Paul Convent, mother house and novitiate, Savannah, Ga.	31
Convent of Mercy, mother house and novitiate, Dallas, Pa.	284
St. Gabriel's Convent of Our Lady of Mercy, mother house and novitiate, Worcester, Mass.	75
Our Lady of the Pines Convent, mother house and novitiate, Fremont, Ohio	89
Convent of Mercy, mother house and novitiate, Fort Scott, Kan.	44
Convent of Mercy, mother house and novitiate, North Plainfield, N. J.	262
Sacred Heart Convent, mother house and novitiate, Belmont, N. C.	77
Total	8749

[5] Mother house in connection with Sanitarium.

APPENDIX B

	SCHOOLS	PUPILS
1.	St. Bernard's, Baltimore, Md.	425
2.	St. Cecilia's, Baltimore, Md.	340
3.	St. Gregory the Great, Baltimore, Md.	340
4.	St. Peter's, Baltimore, Md.	518
5.	Shrine of the Sacred Heart, Baltimore, Md.	133
6.	St. Peter's, Oakland, Md.	75
7.	St. John's, Texas, Md.	75
8.	Mercy High School, Chicago, Ill.	1005
9.	Holy Trinity, District of Columbia, Md.	462
10.	St. Mary's, Star of the Sea, Boston, Mass.	686
11.	St. Ann's, Gloucester, Mass.	564
12.	St. Catherine of Genoa, Chicago, Ill.	275
13.	St. Catherine of Sienna, Chicago, Ill.	350
14.	St. Cecilia's, Chicago, Ill.	604
15.	Corpus Christi, Chicago, Ill.	60
16.	St. Ethelrida, Chicago, Ill.	225
17.	St. Finbarr's, Chicago, Ill.	224
18.	St. Gabriel's, Chicago, Ill.	1430
19.	Holy Angel's, Chicago, Ill.	305
20.	St. Ita's, Chicago, Ill.	418
21.	Holy Rosary, Chicago, Ill.	426
22.	St. Joachim's, Chicago, Ill.	412
23.	St. Justin Martyr, Chicago, Ill.	501
24.	St. Lucy's, Chicago, Ill.	270
25.	St. Malachy's, Chicago, Ill.	245
26.	Our Lady of Mount Carmel, Chicago, Ill.	403
27.	Our Lady of Solace, Chicago, Ill.	432
28.	Precious Blood, Chicago, Ill.	563
29.	Resurrection of Our Lord, Chicago, Ill.	1102
30.	St. Rose of Lima, Chicago, Ill.	265
31.	St. Theresa of the Infant Jesus, Chicago, Ill.	401
32.	St. Thomas Aquinas, Chicago, Ill.	680
33.	St. James', Arlington Heights, Ill.	132
34.	St. Anne's, Barrington, Ill.	70
35.	St. Mary's, Lake Forest, Ill.	160
36.	St. Joseph's, Libertyville, Ill.	146
37.	Holy Family, North Chicago, Ill.	180
38.	St. Paul of the Cross, Park Ridge, Ill.	266
39.	St. Andrew's, Cincinnati, Ohio	132
40.	Assumption of the Blessed Virgin Mary, Cincinnati, Ohio	321
41.	Blessed Sacrament, Cincinnati, Ohio	267
42.	St. Cecilia's, Cincinnati, Ohio	452

SCHOOLS		PUPILS
43.	St. Edward's, Cincinnati, Ohio	214
44.	St. Margaret of Cortona, Cincinnati, Ohio	256
45.	Nativity of Our Lord, Pleasant Ridge, Ohio	245
46.	Our Lady of Lourdes, Westwood, Cincinnati, Ohio	49
47.	St. Teresa's, Cincinnati, Ohio	312
48.	St. Patrick's, London, Ohio	88
49.	St. Mary's, Piqua, Ohio	300
50.	St. Mary's, Springfield, Ohio	169
51.	St. Mary's, Urbana, Ohio	197
52.	Mercy High School, Cincinnati, Ohio	224
53.	All Saints', Chicago, Ill.	275
54.	St. Ann's, Chicago, Ill.	771
55.	St. Cecilia's, Ames, Iowa	82
56.	St. Clement's, Bankston, Iowa	115
57.	Immaculate Conception, Cedar Rapids, Iowa	489
58.	St. Wencelas', Cedar Rapids, Iowa	231
59.	St. Matthew's, Cedar Rapids, Iowa	79
60.	Immaculate Conception, Charles City, Iowa	233
61.	St. John's, Clarion, Iowa	74
62.	St. Benedict's, Decorah, Iowa	73
63.	St. Mary's of Mount Carmel, Eagle Centre, Iowa	160
64.	Immaculate Conception, Elma, Iowa	232
65.	St. Patrick's, Fairfax, Iowa	85
66.	St. Patrick's, Garrytown, Iowa	83
67.	St. John the Evangelist, Independence, Iowa	154
68.	Assumption, Manchester, Iowa	99
69.	St. Peter's, New Haven, Iowa	90
70.	Sacred Heart, Oelwein, Iowa	429
71.	Sacred Heart, Waterloo, Iowa	279
72.	St. John's, Waterloo, Iowa	210
73.	Immaculate Conception, Milwaukee, Wis.	338
74.	St. Patrick's, Milwaukee, Wis.	379
75.	St. Patrick's, Janesville, Wis.	383
76.	St. James' School, Chicago, Ill.	269
77.	St. Alphonsus', New Orleans, La.	1684
78.	St. Francis Xavier, New Orleans, La.	108
79.	Holy Name of Jesus, New Orleans, La.	339
80.	Immaculate Conception, New Orleans, La.	114
81.	St. Michael's, New Orleans, La.	317
82.	Mother of Perpetual Help, New Orleans, La.	100
83.	St. Catherine of Genoa, New York City	750
84.	St. Cecilia's, New York City	890
85.	St. Francis de Sales, New York City	981
86.	Good Shepherd, New York City	680
87.	Our Lady of the Scapular of Mt. Carmel for Girls, New York City	300
88.	St. Margaret Mary, New York City	375
89.	Sacred Heart, New York City	727
90.	St. Simon Stock, New York City	431
91.	St. John the Evangelist, New York City	210
92.	Sacred Heart, Mt. Vernon, N. Y.	447

SCHOOLS		PUPILS
93.	St. Joseph's, Spring Valley, N. Y.	21
94.	Holy Eucharist, Yonkers, N. Y.	354
95.	St. Monica's, Marshfield, Ore.	87
96.	St. Malachy's, Philadelphia, Pa.	486
97.	Our Lady of Lourdes, Philadelphia, Pa.	197
98.	Our Lady of Mt. Carmel, Philadelphia, Pa.	833
99.	St. Matthias', Bala, Pa.	128
100.	Sacred Heart, Bath, Pa.	98
101.	Our Mother of Good Counsel, Bryn Mawr, Pa.	246
102.	St. Margaret's, Narberth, Pa.	165
103.	Sacred Heart, Nesquehoning, Pa.	168
104.	St. Denis', Oakmont, Pa.	170
105.	St. Thomas of Villanova, Rosemont, Pa.	187
106.	St. Ambrose's, Chaffee, Mo.	144
107.	St. Eustace's, Portageville, Mo.	86
108.	St. Francis Xavier, Sikeston, Mo.	50
109.	St. Anthony's, Oakland, Cal.	575
110.	Our Lady of the Angels, Burlingame, Cal.	110
111.	St. Joseph's, Rio Vista, Cal.	208
112.	St. Mary's, Star of the Sea, Sausalito, Cal.	124
113.	St. Patrick's, Raton, New Mex.	218
114.	St. Joseph's, Raton, New Mex.	131
115.	Blessed Sacrament, Albany, N. Y.	360
116.	St. Margaret Mary, Albany, N. Y.	57
117.	St. Patrick's, Albany, N. Y.	528
118.	St. Teresa's, Albany, N. Y.	65
119.	St. Vincent de Paul's, Albany, N. Y.	716
120.	St. Agnes', Cohoes, N. Y.	401
121.	Annunciation, Ilion, N. Y.	100[1]
122.	St. Patrick's, Ravena, N. Y.	242
123.	St. John the Baptist, Schenectady, N. Y.	210
124.	St. Paul the Apostle, Troy, N. Y.	219
125.	St. Patrick's, Watervliet, N. Y.	125
126.	Sacred Heart of Mary, Watervliet, N. Y.	259
127.	St. Mark's, Altoona, Pa.	384
128.	Our Lady of Lourdes, Altoona, Pa.	178
129.	St. Monica's, Chest Springs, Pa.	110
130.	St. Francis Xavier's, Cresson, Pa.	366
131.	St. Columba's, Johnstown, Pa.	360
132.	St. Michael's, Loretto, Pa.	156
133.	St. Patrick's, Newry, Pa.	115
134.	St. Nicholas', Nicktown, Pa.	108
135.	St. Joseph's, Portage, Pa.	302
136.	Holy Cross, Spangler, Pa.	129
137.	St. Matthew's, Tyrone, Pa.	154
138.	St. Clemens', Haymarsh, N. Dak.	61
139.	St. Agatha's, Brooklyn, N. Y.	668
140.	St. Brigid's, Brooklyn, N. Y.	1250
141.	St. Gregory's, Brooklyn, N. Y.	565

[1] Estimated.

SCHOOLS	PUPILS
142. Holy Innocents, Brooklyn, N. Y.	614
143. Holy Rosary, Brooklyn, N. Y.	621
144. St. Jerome's, Brooklyn, N. Y.	838
145. Sacred Heart, Brooklyn, N. Y.	470
146. St. Patrick's, Brooklyn, N. Y.	440
147. St. Thomas Aquinas, Brooklyn, N. Y.	933
148. Sacred Heart, Bayside, N. Y.	160
149. St. Gerald Majella, Hollis, N. Y.	544
150. St. Joseph's, Babylon, N. Y.	240
151. St. Patrick's, Bayshore, N. Y.	313
152. St. John of God, Central Islip, N. Y.	215
153. St. Aloysius', Great Neck, N. Y.	418
154. St. Agatha's, Buffalo, N. Y.	182
155. All Saints', Buffalo, N. Y.	408
156. St. Bridget's, Buffalo, N. Y.	644
157. St. Columba's, Buffalo, N. Y.	224
158. Holy Family, Buffalo, N. Y.	910
159. St. John the Evangelist, Buffalo, N. Y.	316
160. St. Martin's, Buffalo, N. Y.	37
161. St. Monica's, Buffalo, N. Y.	420
162. St. Stephen's, Buffalo, N. Y.	322
163. St. Teresa's, Buffalo, N. Y.	658
164. St. Thomas Aquinas, Buffalo, N. Y.	445
165. St. Joseph's, Albion, N. Y.	154
166. St. Joseph's, Batavia, N. Y.	315
167. St. Anthony's, Batavia, N. Y.	150
168. SS. Peter and Paul, Jamestown, N. Y.	285
169. St. James', Jamestown, N. Y.	387
170. St. Peter's, LeRoy, N. Y.	161
171. St. Mary of the Cataract, Niagara, Falls, N. Y.	421
172. Our Lady of the Rosary, Niagara, Falls, N. Y.	282
173. St. Mary of the Angel's, Olean, N. Y.	354
174. Immaculate Conception, Wellsville, N. Y.	197
175. St. Monica's, Barre, Vt.	88
176. St. Augustine's, Montpelier, Vt.	461
177. Sacred Heart, Edinburg, Texas	116
178. Immaculate Conception, Goliad, Texas	37
179. Immaculate Conception, Gregory, Texas	22
180. Sacred Heart of Mary, Harlingten, Texas	125
181. Sacred Heart, McAllen, Texas	153
182. Our Lady of Mercy, Mercedes, Texas	105
183. St. Paul's Mission, Texas	46
184. Our Lady of Guadalupe, Mission, Texas	130
185. Our Lady of Refuge, Refugio, Texas	41
186. Immaculate Conception, Rio Grande City, Texas	104
187. Holy Family, Davenport, Iowa	30
188. St. Joseph's, DeWitt, Iowa	182
189. St. Alphonsus, Mt. Pleasant, Iowa	80
190. St. Mary's, West Burlington, Iowa	102
191. Presentation, Denver, Colo.	135

SCHOOLS		PUPILS
192.	St. Joseph's, Denver, Colo.	375
193.	St. Columba's, Durango, Colo.	115
194.	Sacred Heart, Durango, Colo.	75
195.	St. Peter's, Greeley, Colo.	120
196.	Most Precious Blood, San Luis, Colo.	230
197.	All Saints', Des Moines, Iowa	89
198.	Holy Trinity, Des Moines, Iowa	103
199.	St. Peter's, Des Moines, Iowa	215
200.	Holy Family, Council Bluffs, Iowa	117
201.	Immaculate Conception, Brookville, Pa.	135
202.	St. Edward's, Corry, Pa.	198
203.	St. Adrian's, DeLancey, Pa.	274
204.	St. Catherine's, Dubois, Pa.	476
205.	St. Patrick's, Franklin, Pa.	216
206.	St. Michael's, Greenville, Pa.	365
207.	SS. Cosmas and Damian, Punxsutawney, Pa.	355
208.	St. Titus, Titusville, Pa.	316
209.	St. Walburgas, Titusville, Pa.	119
210.	Our Lady of Peace, Erie, Pa.	35
211.	St. Mary of the Assumption, Fall River, Mass.	406
212.	St. Louis', Fall River, Mass.	156
213.	St. Joseph's, Fall River, Mass.	282
214.	St. Patrick's, Fall River, Mass.	546
215.	SS. Peter and Paul, Fall River, Mass.	540
216.	Holy Name, New Bedford, Mass.	542
217.	St. Mary's, South Dartmouth, Mass.	448
218.	St. Kilian's, New Bedford, Mass.	396
219.	St. Mary's, North Attleboro, Mass.	373
220.	Holy Trinity, Gary, Ind.	273
221.	Visitation of the Blessed Virgin Mary, O'Connor, Neb.	130
222.	Holy Name, Grand Rapids, Mich.	257
223.	St. Francis Xavier, Grand Rapids, Mich.	465
224.	Holy Trinity, Bay City, Mich.	106
225.	Notre Dame de la Visitation, Bay City, Mich.	392
226.	St. Mary's, Bay City, Mich.	338
227.	St. Mary's, Big Rapids, Mich.	98
228.	St. Anne's, Cadillac, Mich.	143
229.	St. Charles', Cheboygan, Mich.	140
230.	Sacred Heart, Gladwin, Mich.	56
231.	St. Patrick's, Grand Haven, Mich.	199
232.	St. Mary's, Hemlock, Mich.	100
233.	St. Francis de Sales, Holland, Mich.	150
234.	St. Simon's, Ludington, Mich.	372
235.	Guardian Angels, Manistee, Mich.	143
236.	St. Joseph's, Manistee, Mich.	465
237.	St. Mary's, Manistee, Mich.	45
238.	St. Bridget's, Midland, Mich.	141
239.	St. John the Baptist, Muskegon, Mich.	240
240.	St. Michael's, Muskegon, Mich.	463
241.	St. Patrick's, Parnell, Mich.	103

SCHOOLS		PUPILS
242.	St. Michael's, Pinconning, Mich.	183
243.	St. Casimir's, Posen, Mich.	310
244.	St. Michael's, Remus, Mich.	90
245.	St. Ignatius', Rogers, Mich.	270
246.	St. Patrick's Cathedral School, Harrisburg, Pa.	179
247.	St. Francis', Harrisburg, Pa.	273
248.	Sacred Heart, Harrisburg, Pa.	163
249.	St. Mary, Our Lady of the Blessed Sacrament, Harrisburg, Pa.	219
250.	St. Francis Xavier's, Gettysburg, Pa.	232
251.	St. Mary of the Assumption, Lancaster, Pa.	275
252.	St. Ann's, Lancaster, Pa.	118
253.	SS. Cyrillus and Methodius, Lebanon, Pa.	90
254.	St. Mary, Help of Christians, Lykens, Pa.	182
255.	St. Mary's of the Immaculate Conception, New Oxford, Pa.	147
256.	St. Joseph's, Shamokin, Pa.	442
257.	St. James', Steelton, Pa.	218
258.	St. Andrew's, Waynesboro, Pa.	101
259.	Sacred Heart, Williamstown, Pa.	204
260.	Catholic High School, Harrisburg, Pa.	198
261.	St. Joseph's, Hartford, Conn.	754
262.	Immaculate Conception, Hartford, Conn.	863
263.	St. Lawrence O'Toole's, Hartford, Conn.	150[a]
264.	St. Michael's, Hartford, Conn.	186
265.	St. Patrick's, Hartford, Conn.	634
266.	St. Peter's, Hartford, Conn.	815
267.	Assumption, Ansonia, Conn.	708
268.	St. Augustine's, Bridgeport, Conn.	856
269.	St. Charles', Bridgeport, Conn.	479
270.	St. Mary's, Bridgeport, Conn.	327
271.	Sacred Heart, Groton, Conn.	100
272.	St. Joseph's, Meriden, Conn.	341
273.	St. Rose's, Meriden, Conn.	381
274.	St. John's, Middletown, Conn.	630
275.	St. Francis', Nuugatuck, Conn.	433
276.	St. Mary's, New Britain, Conn.	1258
277.	St. Francis', New Haven, Conn.	816
278.	St. Patrick's, New Haven, Conn.	1435
279.	St. Rose's, New Haven, Conn.	313
280.	Sacred Heart, New Haven, Conn.	614
281.	St. Mary's, New London, Conn.	384
282.	St. Mary's, Norwalk, Conn.	509
283.	St. Mary's, Norwich, Conn.	377
284.	St. Patrick's, Norwich, Conn.	411
285.	St. Mary's, Portland, Conn.	225
286.	St. Bernard's, Rockville, Conn.	240
287.	St. James', South Manchester, Conn.	408
288.	St. Joseph's, South Norwalk, Conn.	384
289.	St. Edward's, Stafford Springs, Conn.	257
290.	St. John's, Stafford, Conn.	692

[a] Estimated.

SCHOOLS		PUPILS
291.	St. Patrick's, Thompsonville, Conn.	475
292.	St. Francis', Torrington, Conn.	692
293.	Holy Trinity, Wallingford, Conn.	421
294.	St. Margaret's, Waterbury, Conn.	342
295.	SS. Peter and Paul, Waterbury, Conn.	371
296.	Sacred Heart, Waterbury, Conn.	681
297.	St. Michael's, Westerly, Conn.	282
298.	St. Matthew's, Kalispell, Mont.	120
299.	St. Michael's, Madison, Mont.	666
300.	Holy Cross, Kansas City, Mo.	278
301.	Holy Trinity, Kansas City, Mo.	154
302.	St. Ann's, Kansas City, Mo.	95
303.	St. Michael's, Kansas City, Mo.	152
304.	St. James', Kansas City, Mo.	332
305.	St. Peter's, Joplin, Mo.	155
306.	St. Joseph's, Springfield, Mo.	172
307.	St. Matthew's, Shullsburg, Wis.	105
308.	St. Martin's, St. Martinsville, La.	241
309.	Blessed Sacrament, Lincoln, Nebr.	101
310.	St. Joseph's, Friend, Nebr.	50
311.	Our Lady of Good Council, Little Rock, Ark.	215
312.	St. Patrick's, Little Rock, Ark.	104
313.	St. Mary's, Little Rock, Ark.	106
314.	St. Louis', Camden, Ark.	25
315.	St. Boniface Mission House, Dixie, Ark.	40
316.	Holy Redeemer, Eldorado, Ark.	120
317.	St. Joseph's, Fayetteville, Ark.	30
318.	St. Ann's, Fort Smith, Ark.	375[a]
319.	St. John the Baptist, Hot Springs, Ark.	100
320.	Sts. Cyril and Methodius, Slovactown, Ark.	26
321.	St. Joseph's, Tontitown, Ark.	150
322.	St. Aloysius', Los Angeles, Cal.	203
323.	Sacred Heart, Redland, Cal.	202
324.	Assumption, Cathedral School, Louisville, Ky.	115
325.	St. Aloysius', Louisville, Ky.	34
326.	St. Charles Borromeo, Louisville, Ky.	465
327.	Holy Cross, Louisville, Ky.	493
328.	Our Lady of Mercy, Louisville, Ky.	225
329.	St. Mary Magdalen, Louisville, Ky.	79
330.	St. William's, Louisville, Ky.	195
331.	St. Aloysius', Peewee Valley, Ky.	42
332.	St. Paul's, Pleasure Ridge, Ky.	82
333.	St. John the Evangelist, Paducah, P.O.R.R. 6, Ky.	108
334.	St. Joseph's, Manchester, N. H.	641
335.	St. Ann's School for Girls, Manchester, N. H.	270
336.	St. Ann's School for Boys, Manchester, N. H.	236
337.	St. Patrick's, Manchester, N. H.	81
338.	St. Keirnan's, Mission House, Manchester, N. H.	425
339.	St. Mary's, Claremont, N. H.	723

[a] Estimated.

SCHOOLS	PUPILS
340. St. John's, Concord, N. H.	424
341. St. Paul's, Franklin, N. H.	507
342. St. Bernard's, Keene, N. H.	311
343. St. Joseph's, Laconia, N. H.	204
344. Sacred Heart, Lebanon, N. H.	370
345. St. Rose of Lima, Littleton, N. H.	292
346. St. Patrick's, Nashua, N. H.	415
347. St. Mary's, Rochester, N. H.	56
348. Immaculate Conception, Penacock, N. H.	120
349. Immaculate Conception, Portsmouth, N. H.	525
350. Holy Trinity, Somersworth, N. H.	121
351. St. Joseph's, School for Boys, Mobile, Ala.	125
352. St. Joseph's, School for Girls, Mobile, Ala.	172
353. St. Margaret's, Bayou LeBatre, Ala.	120
354. St. Aloysius', Bessemer, Ala.	195
355. Our Lady of Sorrows, Birmingham, Ala.	146
356. St. Anthony's, Ensley, Ala.	167
357. Our Lady of the Immaculate Conception for Colored, Birmingham, Ala.	101
358. Our Lady of the Visitation, Huntsville, Ala	91
359. St. Patrick's, Apalachicola, Fla.	107
360. St. Michael's, Pensacola, Fla.	322
361. St. Joseph's School for Creole Children, Pensacola, Fla.	90
362. St. Joseph's School for Colored Children, Pensacola, Fla.	139
363. St. Francis', Bakersfield, Cal.	200
364. St. Joseph's, Bakersfield, Cal.	170
365. Our Lady of Guadalupe, Bakersfield, Cal.	234
366. Incarnation Cathedral School, Nashville, Tenn.	470
367. Holy Ghost, Knoxville, Tenn.	137
368. Sacred Heart, Lawrenceburg, Tenn.	96
369. Sacred Heart, Loretto, Tenn.	100
370. St. Patrick's, McEwen, Tenn.	60
371. St. John the Evangelist for Colored and White Children, Warrington, Fla.	71
372. St. Ann's, Nashville, Tenn.	97
373. Blessed Sacrament, Memphis, Tenn.	170
374. Nativity of the Blessed Virgin, Biloxi, Miss.	421
375. St. Michael's, Biloxi, Miss.	364
376. St. Teresa's, Biloxi, Miss.	90
377. Sacred Heart, Canton, Miss.	58
378. St. Joseph's, Greenville, Miss.	207
379. St. Francis de Sales, Gulfport, Miss.	204
380. Sacred Heart, Hattiesburg, Miss.	212
381. St. Alphonsus', McComb, Miss.	115
382. St. Aloysius', Meridian, Miss.	199
383. St. Patrick's, Brasher Falls, N. Y.	95
384. McAuley Academy, Keeseville, N. Y.	64
385. St. Mary's, Massena, N. Y.	238
386. St. John the Baptist, Plattsburg, N. Y.	472
387. St. Bernard's, Saranac Lake, N. Y.	244

SCHOOLS	PUPILS
388. St. Joseph's, Brasher Falls, N. Y.	95
389. St. Joseph's, Oklahoma City, Okla.	340
390. Sacred Heart, Oklahoma City, Okla.	184
391. St. Mary's School for Boys, Mobile, Ala.	213
392. St. Mary's School for Girls, Mobile, Ala.	239
393. Our Lady of Perpetual Help, Oklahoma City, Okla.	297
394. St. Agnes' Academy, Ardmore, Okla.	114
395. Holy Family, Canute, Okla.	70
396. St. Francis', Canute, Okla.	72
397. St. Mary's Institute, Elk City, Okla.	105
398. St. Joseph's, Krebs, Okla.	129
399. St. Mary's Academy, Sacred Heart, Okla.	140
400. St. Patrick's, Sand Spriings, Okla.	74
401. St. Benedict's, Shawnee, Okla.	240
402. Sacred Heart, Wilburton, Okla.	43
403. St. Agnes', Omaha, Nebr.	167
404. St. Benedict the Moor, Omaha, Nebr.	92
405. St. Bernard's, Omaha, Nebr.	173
406. Holy Family, Omaha, Nebr.	114
407. St. John's, Omaha, Nebr.	401
408. St. Margaret Mary's, Omaha, Nebr.	111
409. St. Patrick's, Omaha, Nebr.	235
410. St. Peter's, Omaha, Nebr.	165
411. St. Leo's Preparatory School, Belmont, N. C.	45
412. St. Philomena's, Omaha, Nebr.	72
413. St. Wencelas', Omaha, Nebr.	158
414. St. John's High School, Omaha, Nebr.	112
415. Immaculate Conception, Ohio, Ill.	75
416. St. Columba's, Ottawa, Ill.	375
417. St. Patrick's, Seneca, Ill.	78
418. Immaculate Conception, Streator, Ill.	319
419. St. Paul's, Cathedral School, No. 1, Pittsburgh, Pa.	770
420. St. Paul's, Cathedral School No. 2, Pittsburgh, Pa.	222
421. St. Agnes' High School, Pittsburgh, Pa.	792
422. St. Paul's High School, No. 1, Pittsburgh, Pa.	148
423. St. Brigid's, Pittsburgh, Pa.	218
424. Epiphany, Pittsburgh, Pa.	852
425. St. Mary's (Elementary and Parish School), Pittsburgh, Pa.	908
426. St. Patrick's, Pittsburgh, Pa.	261
427. St. Andrew's, Pittsburgh, Pa.	478
428. St. Peter's, Pittsburgh, Pa.	859
429. St. Francis Xavier's, Pittsburgh, Pa.	391
430. St. Paul's, Butler, Pa.	510
431. St. Michael's, Butler, Pa.	402
432. St. Peter's, Butler, Pa.	402
433. St. Cecilia's, Glassport, Pa.	320
434. Holy Family, Latrobe, Pa.	640
435. St. Peter's, McKeesport, Pa.	720
436. St. Pius V., McKeesport, Pa.	666
437. St. Colman's, Turtle Creek, Pa.	664

	SCHOOLS	PUPILS
438	Immaculate Conception, Washington, Pa.	514
439	Immaculate Conception Cathedral School, Portland, Maine	198
440.	Kavanagh School, Portland, Maine	711
441	St. Aloysius', Portland, Maine	300
442.	St. Dominic's, Portland, Maine	854
443.	Sacred Heart, Portland, Maine	185
444.	St. Joseph's, Portland, Maine	200
445.	St. Mary's, Augusta, Maine	195
446.	St. John's, Bangor, Maine	745
447.	St. Mary's, Bangor, Maine	350
448.	Holy Redeemer, Bar Harbor, Maine	60
449.	Immaculate Conception, Bath, Maine	123
450.	St. Benedict's, Benedicta, Maine	120
451.	St. Mary's, Biddeford, Maine	272
452.	Immaculate Conception, Calais, Maine	143
453.	St. Joseph's, Eastport, Maine	57
454.	St. Mary's, Houlton, Maine	170
455.	St. Joseph's, Lewiston, Maine	281
456.	St. Joseph's, Oldtown, Maine	355
457.	St. Ann's School for Indians, Oldtown, Maine	50
458.	St. Mary's, Orono, Maine	350
459.	St. Teresa's, South Brewer, Maine	135
460.	SS. Peter and Paul Cathedral School, Providence, R. I.	955
461.	St. Ann's, Providence, R. I.	542
462.	St. Edward's, Providence, R. I.	354
463.	Holy Ghost, Providence, R. I.	389
464.	Immaculate Conception, Providence, R. I.	510
465.	St. Joseph's, Providence, R. I.	641
466.	St. Michael's, Providence, R. I.	710
467.	St. Patrick's, Providence, R. I.	587
468.	St. Mary's, Bristol, R. I.	328
469.	Sacred Heart, East Providence, R. I.	392
470.	St. Augustin's, Newport, R. I.	283
471.	St. Edward's, Pawtucket, R. I.	261
472.	St. Joseph's, Pawtucket, R. I.	626
473.	St. Mary's, Pawtucket, R. I.	543
474.	St. Patrick's, Valley Falls, R. I.	450
475.	Immaculate Conception, Westerly, R. I.	163
476.	St. Charles', Woonsocket, R. I.	396
477.	St. Peters', Charlotte, N. C.	140
478.	St. Mary's, Wilmington, N. C.	110
479.	St. Andrew's, Rochester, N. Y.	693
480.	St. John the Evangelist, Rochester, N. Y.	435
481.	St. Mary's, Rochester, N. Y.	381
482.	Our Lady of Mount Carmel, Rochester, N. Y.	572
483.	St. Charles Borromeo, Rochester, N. Y.	232
484.	Holy Family, Auburn, N. Y.	402
485.	St. John's, Clyde, N. Y.	317
486.	St. Mary's, Corning, N. Y.	549
487.	St. Vincent de Paul's, Corning, N. Y.	254

SCHOOLS		PUPILS
488.	St. Patrick's, Elmira, N. Y.	365
489.	St. Ann's, Hornell, N. Y.	650
490.	St. Ann's High School, Hornell, N. Y.	45
491.	St. Patrick's, Owego, N. Y.	103
492.	St. Salome's, Sea Breeze, N. Y.	211
493.	St. Thomas', Summerville, N. Y.	166
494.	St. Vincent's, Savannah, Ga.	315
495.	Sacred Heart of Jesus, Augusta, Ga.	113
496.	Holy Family, Columbus, Ga.	80
497.	St. Joseph's, Macon, Ga.	140
498.	St. Ann's, Freeland, Pa.	330
499.	St. Gabriel's, Hazleton, Pa.	1030
500.	St. Mary Magdalen, Honesdale, Pa.	276
501.	St. Francis', Nanticoke, Pa.	202
502.	Sacred Heart, Plains, Pa.	314
503.	St. Vincent's, Plymouth, Pa.	438
504.	St. Agnes', Towanda, Pa.	254
505.	St. Mary's, Wilkes-Barre, Pa.	1106
506.	Sacred Heart, Early, Iowa	93
507.	St. Brigid's, Grand Junction, Iowa	44
508.	St. Mary's, Larchwood, Iowa	133
509.	St. Francis of Assissi, Rockwell City, Iowa	72
510.	Blessed Sacrament, Worcester, Mass.	293
511.	St. Paul's, Worcester, Mass.	383
512.	Sacred Heart, Worcester, Mass.	300
513.	St. Peter, Archbold, Ohio	34
514.	St. Ann's, Fremont, Ohio	233
515.	St. Mary's, Kirby, Ohio	48
516.	St. Mary's Cathedral School, Trenton, N. J.	977
517.	St. Mary's High School, Trenton, N. J.	606
518.	St. Joseph's, Trenton, N. J.	340
519.	Holy Spirit, Atlantic City, N. J.	689
520.	St. Nicholas' of Tolentino, Atlantic City, N. J.	377
521.	Our Lady, Star of the Sea, Atlantic City, N. J.	656
522.	Our Lady of Perpetual Help, Bernardsville, N. J.	333
523.	St. Mary's, Bordentown, N. J.	160
524.	St. Paul's, Burlington, N. J.	143
525.	Immaculate Conception, Camden, N. J.	719
526.	Immaculate Conception High School, Camden, N. J	646
527.	St. John's, Collingswood, N. J.	318
528.	St. Joseph's, Keyport, N. J.	255
529.	St. Mary's, Perth Amboy, N. J.	605
530.	SS. Philip and James, Phillipsburg, N. J.	596
531.	St. Mary's High School, Perth Amboy, N. J.	605
532.	St. Paul's, Princeton, N. J.	233
533.	SS. Peter and Paul, Phillipsburg, N. J.	136
534.	St. James', Red Bank, N. J.	455
535.	Our Lady of Victory, Sayreville, N. J.	184
536.	St. James', Woodbridge, N. J.	375
537.	Sacred Heart, Nogales, Ariz.	205

SCHOOLS		PUPILS
538.	St. Mary's, Moline, Kan.	32
539.	St. Patrick's, Walnut, Kan.	63
540.	St. Joseph's, Humboldt, Kan.	46
541.	St. Thomas', Island of Thomas, Virgin Islands	348
	Total number of pupils	166,207

APPENDIX C

	ACADEMIES	STUDENTS
1.	St. Catherine's, Chicago, Ill.	350
2.	St. Francis Xavier, Chicago, Ill.	665
3.	St. Patrick's, Chicago, Ill.	370
4.	St. Xavier's, Chicago, Ill.	639
5.	Mother of Mercy, Cincinnati, Ohio	178
6.	Mt. Mercy, Cedar Rapids, Iowa	85
7.	St. Berchman's, Marion, Iowa	100
8.	Mater Misericordiae, Merion, Pa.	250
9.	Waldron Academy, Merion, Pa.	225
10.	St. Peter's, San Francisco, Cal.	700[1]
11.	Our Lady of Lourdes, Oakland, Cal.	530
12.	St. Gertrude's, Rio Vista, Cal.	207
13.	St. Joseph's Military Academy, Rio Vista, Cal.	100
14.	Mt. Carmel, Sausalito, Cal.	111
15.	St. Patrick's, Raton, N. M.	12
16.	Mt. Aloysius', Cresson, Pa.	60
17.	Our Lady of Mercy, Stanton, Texas	50
18.	Mt. Mercy, Buffalo, N. Y.	208
19.	Mt. St. Mary's, Burlington, Vt.	335
20.	St. Joseph's, Titusville, Pa.	43
21.	St. Mary's of the Lake, Devils Lake	198
22.	Mt. Mercy, Grand Rapids, Mich.	150
23.	Mt. St. Joseph's, Hartford, Conn.	230
24.	Our Lady of Mercy, Milford, Conn.	185
25.	St. Matthew's, Kalispel, Mont.	32
26.	St. Agnes', Kansas City, Mo.	40
27.	Institute of Our Lady of Mercy, Joplin, Mo.	24
28.	St. Mary's, Kansas City, Mo.	126
29.	Mt. St. Mary's, Little Rock, Ark.	230
30.	Mercy Academy, Marshall, Mo.	52
31.	St. Ann's, Fort Smith, Ark.	500
32.	St. Joseph's, Mena, Ark.	93
33.	St. John's Military Academy, Los Angeles, Cal.	183
34.	Sacred Heart, Belmont, N. C.	67
35.	Our Lady of Mercy, Louisville, Ky.	154
36.	Mt. St. Mary's Kindergarten, Manchester, N. H.	37
37.	Mt. St. Mary's, Manchester, N. H.	42
38.	Mt. St. Mary's, Hooksett, N. H.	138
39.	St. Mary's, Huntsville, Ala.	125[1]
40.	Academy of Sisters of Mercy, Selma, Ala.	175[1]

[1] Estimated.

ACADEMIES	STUDENTS
41. St. Bernard's, Nashville, Tenn.	112
42. St. Joseph's, Jackson, Miss.	171
43. St. Aloysius', Meridian, Miss.	199
44. St. Francis Xavier's, Vicksburg, Miss.	322
45. Mt. St. Mary's, Oklahoma, Okla.	111
46. Mt. St. Mary's, Omaha, Nebr.	95
47. St. Berchman's, Omaha, Nebr.	92
48. St. Francis Xavier, Ottawa, Ill.	125
49. St. Francis Xavier's, Beatty, Pa.	90
50. St. Mary's, Houlton, Maine	135
51. St. Joseph's, Portland, Maine	77
52. St. Francis Xavier's, Providence, R. I.	415
53. St. Mary's, Providence, R. I.	185
54. Academy of Our Lady of Mercy, Red Bluff, Cal.	85
55. St. Mary's, Grass Valley, Cal.	141
56. Mount de Sales, Macon, Ga.	106
57. St. Joseph's, Columbus, Ga.	80
58. St. Vincent de Paul, Savannah, Ga.	100
59. St. Mary of the Lake, Lakewood, N. J.	50
60. Mt. St. Mary's, North Plainfield, N. J.	65
61. St. Catherine's, New York City, N. Y.	225
62. Academy of the Sisters of Mercy, Philadelphia, Pa.	261
63. St. John's, Rensselaer, N. Y.	738
64. McAuley Academy, Keesville, N. Y.	64
65. St. Patrick's, Rouses Point, N. Y.	182
66. St. Mary's, Sacred Heart, Okl.	140
67. Our Lady of Mercy, Pittsburgh, Pa.	283
68. St. Joseph's, Sacramento, Cal.	526
69. Immaculate Conception, Atlanta, Ga.	95
Total	13,269

APPENDIX D

COLLEGES	STUDENTS
Georgian Court College, Lakewood, N. J.	140
St. Xavier College for Women, Chicago, Ill.	190
College of St. Mary, Omaha, Nebr.	52
Mt. St. Mary's College, Oklahoma City, Okl.	111
Trinity College, Burlington, Vt.	30
College Misericordia, Villa St. Teresa, Dallas, Pa.	336
St. Joseph's College for Women, Portland, Maine	77
Total enrollment	936

APPENDIX E

HOSPITALS	NO. OF PATIENTS DURING THE YEAR
Mercy Hospital, Baltimore, Md.	30,599
Mercy Villa Convalescent Home, Govans, Md.	4380
Misericordia Hospital and Maternity Home, Chicago, Ill.	351
Mercy Hospital, Chicago, Ill.	7162
Mercy Hospital, Hamilton, Ohio	4220
St. Joseph's Mercy Hospital, Dubuque, Iowa	3940
St. Joseph's Sanitarium, Dubuque, Iowa	979
Mercy Hospital, Anamosa, Iowa	524
Mercy Hospital, Cedar Rapids, Iowa	2000
St. Joseph's Mercy Hospital, Cresco, Iowa	413
St. Thomas' Mercy Hospital, Marshalltown, Iowa	1033
St. Joseph's Mercy Hospital, Mason City, Iowa	1678
Mercy Hospital, Oelwein, Iowa	647
St. Joseph's Mercy Hospital, Waverly, Iowa	956
St. Joseph's Mercy Hospital, Webster City, Iowa	477
Palmer Memorial Mercy Hospital, Janesville, Wis.	1600
Mercy Hospital, Leonce Soniat Memorial, New Orleans, La.	1251
Mercy Hospital, Roseburg, Ore.	500
Misericordia Hospital, Philadelphia, Pa.	20,908
St. John's Hospital, St. Louis, Mo.	5480
St. Mary's Hospital, San Francisco, Cal.	5400
St. Mary's Hospital, Modesto, Cal.	700
St. Peter's Hospital, Albany, N. Y.	5532
Mercy Hospital, Johnstown, Pa.	2169
Mercy Hospital, Williston, N. D.	973
Mercy Hospital, Nampa, Idaho	399
St. Anthony's Mercy Hospital, Pocatello, Idaho	960
Mercy Hospital, Buffalo, N. Y.	556
Mercy Hospital, Brownsville, Texas	400
Mercy Hospital, Laredo, Texas	800
Mercy Hospital, Davenport, Iowa	3912
St. Joseph's Mercy Hospital, Centerville, Iowa	880
St. Joseph's Mercy Hospital, Clinton, Iowa	1040
Mercy Hospital, St. Joseph's Sanitarium for Insane and Weak Minded, Iowa City, Iowa	1100
Mercy Hospital, Denver, Colo.	4051
Mercy Hospital, Durango, Colo.	721
The Montcalm Sanitarium, Manitou, Colo.	350
St. Bernard's Sanitarium, Council Bluffs, Iowa	453
Mercy Hospital, Council Bluffs, Iowa	2715

HOSPITALS	NO. OF INMATES DURING THE YEAR
St. Joseph's Mercy Hospital, Detroit, Mich.	5000
St. Joseph's Mercy Hospital, Ann Harbor, Mich.	8000
Leila Y. Post Montgomery Hospital, Battle Creek, Mich.	800[1]
Lee Sanitarium, Dowagiac, Mich.	764
Mercy Hospital, Jackson, Mich.	2975
St. Lawrence Hospital, Lansing, Mich.	3660
Du Bois Hospital, Du Bois, Pa.	482
Mercy Hospital, Devils Lake, N. D.	1038
Mercy Hospital, Valley City, N. D. (opened May 15, 1928)	200[2]
St. Mary's Hospital, Grand Rapids, Mich.	4528
Mercy Hospital, Bay City, Mich.	2415
Mercy Hospital, Cadillac, Mich.	980
Mercy Hospital, Grayling, Mich.	600
Mercy Hospital and Sanitarium, Manistee, Mich.	810
Mercy Hospital, Muskegon, Mich.	3028
St. Agnes' Maternity Hospital, Hartford, Conn.	75
St. John's Hospital, Springfield, Mo.	1823
Warner-Brown Hospital, Eldorado, Ark.	800[1]
St. John's Hospital, Oxnard, Cal.	837
Mercy Hospital, San Diego, Cal.	5164
Sacred Heart Hospital, Manchester, N. H.	1458
Our Lady of Perpetual Help Maternity Hospital, Manchester, N. H.	187
Sanitarium Gabriels, Gabriels, N. Y.	140
St. Mary's of the Lake Hospital, Saranac Lake, N. Y.	100
Mercy Hospital, Watertown, N. Y.	2002
Mercy Hospital, Pittsburgh, Pa.	20,646
The Queen's Hospital, Portland, Maine	593
Madigan Memorial Hospital, Houlton, Maine	430
St. Joseph's Sanitarium for Tubercular Patients, Asheville, N. C.	106
St. James' Mercy Hospital, Hornell, N. Y.	1679
Mercy Hospital, Charlotte, N. C.	1210
St. Joseph's Mercy Hospital, Aurora, Ill.	90
Mercyville Sanitarium, Aurora, Ill.	252
St. Mary's Hospital, De Kalb, Ill.	500
Mater Misericordiae Hospital, Sacramento, Cal.	3615
St. Elizabeth's Hospital, Red Bluff, Cal.	250
St. Joseph's Hospital, Savannah, Ga.	1484
St. Joseph's Infirmary, Atlanta, Ga.	2445
St. Joseph's Mercy Hospital, Fort Dodge, Iowa	2037
St. Joseph's Mercy Hospital, Sioux City, Iowa	4566
Mercy Hospital, Tiffin, Ohio	626
St. Rita's Hospital, Lima, Ohio	1967
Mercy Hospital, Toledo, Ohio	2876
Mercy Hospital, Prescott, Ariz.	690
St. Joseph's Hospital, Phoenix, Ariz.	3039
St. Joseph's Hospital, Nogales, Ariz.	265

[1] Estimated.
[2] Est.

HOSPITALS	NO. OF INMATES DURING THE YEAR
Mercy Hospital, Independence, Kan.	675
Mercy Hospital, Fort Scott, Kan.	680
Mercy Hospital, Bakersfield, Cal.	1692
St. Elizabeth's Hospital, Hutchinson, Kan.	876
Mercy Hospital, North Bend, Ore.	365
Mercy Hospital, Scranton, Pa.	2861
Mercy Hospital, Wilkes-Barre, Pa.	3961
Total	230,551

APPENDIX F

INSTITUTIONS	NO. OF INMATES
St. Vincent's Male Orphan Asylum, Baltimore, Md.	120
St. Catherine's Home for Self-Supporting Girls, Washington, D. C.	92
St. Mary's Training School for Boys, Des Plaines, Ill.	671
Chicago Industrial School, Des Plaines, Ill.	430
Mercy Home, Chicago, Ill.	90
St. Anthony's Home for the Aged, Dubuque, Iowa	156
St. Berchman's Seminary, Marion, Iowa	100
St. Catherine's Home, Milwaukee, Wis.	125
St. Clara's Home for Working Girls, Milwaukee, Wis.	50
Institution of Mercy, Tarrytown, N. Y.	222
St. Vincent de Paul, summer home for children, Spring Valley, N. Y.	350
Devin Clare Residence, New York City, N. Y.	117
Institution of Mercy, New York City, N. Y.	110
Susan Devin Residence, New York City, N. Y.	110
Mt. St. Joseph's Home for the Aged, Portland, Ore.	100
St. Agnes' Baby Home, Park Place, Ore.	84
St. Malachy's Day Nursery, Philadelphia, Pa.	25
St. Mary's House for Business Women, Philadelphia, Pa.	125
St. Regis' House for Business Women, Philadelphia, Pa.	62
Sisters of Mercy Home for Girls, St. Louis, Mo.	125
St. Catherine's Home for Girls, Webster Groves, Mo.	60
St. Catherine's Home and Training School for Girls, San Francisco, Cal.	68
Our Lady's Home for the Aged, Oakland, Cal.	191
James C. Farrell Memorial Infant Welfare Station and Day Nursery, Albany, N. Y.	25
St. John's Home for Children, Rensselaer, N. Y.	91
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Nazareth Home, Buffalo, N. Y.	640
Home for the Aged Persons and Working Girls, Burlington, N. Y.	12
Casa Maria, Niagara Falls, New York	45
Misericordia Hall, Kingsville, Texas	12
St. Mary's Home, Davenport, Iowa	31
St. Catherine's Hall for Working Women, Des Moines, Iowa	100
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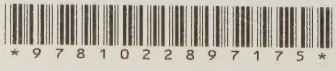

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